# THE LIGHT OF TRUTH

— OR —

# SIDDHANTA DEEPIKA.

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## TRANSLATIONS.

### THE VEDA'NTA SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 136.)

**Adhikarana—3.**

**It is himself indeed, because of the acts, of the memory, of the word, and of the injunction.** (III. ii. 9).

Here the passage to be discussed is the following:

"With the True, My dear son, he then becomes united."*

In the last section, jîva's state of sushupti has been treated of. Now arises a doubt as to whether he who awakes is the very one that went to sleep in Brahman, or some one else.

(*Pûrvapaksha*:)—It must be some one else, because of the impossibility of the return of one who has attained to Brahman. It is impossible that the jíva who attained equality with Brahman and unsurpassed Bliss should again return to the mundane existence which is full of misery. How can he come out who became one with the True? Where is the distinction between the two?

(*Siddhânta*:)—As against the foregoing we hold as follows: Though he became one with the True yet the same jîva who went to sleep rises again on awaking from sleep; for, in the absence of knowledge, he has yet to reap the fruits of the acts done already. He, moreover, remembers what he has experienced before. Further, the following passage declares that the jîva becomes again what he was before:

"Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a musquito, that they become again and again."*

Otherwise, all passages that teach of the means of attaining salvation would be of no purpose. In sleep the jîva does not become quite absorbed in Brahman as he does in mukti, because the s'ruti declares the absence of all knowledge of the bliss of Brahman, in the words "They come back from the True, and they know it not." † Wherefore it is proper to hold that he alone who first went to sleep awakes again.

* Chhà. Up. 6-8-1.

* Ibid. 6-10-2.

† Ibid.

## Adhikarana–4.

**When stupefied, it becomes half (death), as the only alternative left (III. ii. 10).**

We speak of a person being stupefied or unconscious; and this points to the experience of a state (avasthâ) called stupefaction (Mûrchhâ). A doubt arises as to whether this state is distinct from sushupti, etc., or not distinct from them.

(*Pûrvapaksha*:)—As no state distinct from the jâgrat, svapna and sushupti is known to us, it must be one of them.

(*Siddhânta*:)—As against the foregoing we hold as follows: The state of a person who has been stupefied is equivalent to half death. Thus, as the only alternative left, it is different from sushupti, etc. It cannot be brought under jâgrat or svapna, because in it is absent all consciousness of the universe. And the state of stupefaction must be different from sushupti because of this difference: in sushupti the face, etc., are calm and serene, whereas stupefaction is marked by a distorted face, etc.

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## Adhikarana–5.

**Though abiding (in all) no (taint attaches itself) to the Supreme; for, both attributes (are described) everywhere. (III. ii. 11).**

In the former sections have been described the essential attributes of jîva—spoken of as 'thou',—his departure and return, as well as his various states of consciousness (avasthâs). Now will be described the essential attributes, etc., of the Parames'vara, spoken of as 'That' (in 'That art thou'). The S'ruti speaks of Parames'vara entering into all by becoming one with them, in the following passages:

"He entered within from within; He entered all the quarters within." *

"He who dwells in the Earth........" †

A doubt arises as to whether, when dwelling in all states of being as the Inner Regulator of all, He is or is not subject to the taint of evil of the various sorts. (*Pûrvapaksha*:)—He is subject to evil.—To explain. The S'ruti denies form, etc., to the Parames'vara in such words as the following:

"Not stout, not small, not short." ‡

"Partless, actionless, tranquil, sinless, taintless." §

* Atharvas'iras.
† Bri. Up. 3-7-3.
‡ Bri. Up. 3-8-8.
§ S'vetâ. Up-6-19.

Lest any such evil may be attributed to Him, He is described as mere consciousness, infinite and true, in the following words:

"True, Consciousness, Infinite is Brahman."*

If He be said to have any connection with the material phenomena, He, too, like jîva, should be subject to all the evils of material phenomena.

(*Siddhânta*:)—No. Though dwelling in all states of being as the Antaryâmin (the Inner Regulator) of all, still, Parames'vara is subject to no taint of evil whatever.—Why?—For, everywhere in the S'ruti, as is well known to all, both the attributes are mentioned,—that He is free from all taint of evil, and that He is the repository of unsurpassable excellences,—in such passages as the following:

"It is A'tman, free from sin, free from old age, from death and grief, from hunger and thirst, of unfailing desires, of unfailing will." †

"There is that one who is the seat of excellent qualities which are infinite in extent, who is the creator of all worlds, who is distinct from pas'us (jîvas) and pâs'a (bondage, matter)."

Wherefore, though dwelling as the Antaryâmin in the Earth and so on, He is not subject to evil.

**(If you say that He is tainted by evil) because of the variety (of being), (we say) no, because of the denial in every case. (III. ii. 12).**

(*Objection*:)—Just as the jîva, who in himself is free from sin and possessed of such other attributes, is yet subject to evil because of his being connected with the body of a Deva or the like and being thus placed in a variety of state of being, so even the Parames'vara may be subject to evil because of His being connected with a body—as declared in the words "whose body is Earth"—and being thus subject to various states of being.

(*Answer*:)—No, because of the declaration, in every case, that He is not subject to evil. In all such passages as "Whose body is Earth, ........," the Antaryâmin, the Inner Regulator, is indeed said to be free from all evil, in the words, "He is thy A'tman, the Antaryâmin, the Immortal."‡ As to jîva, on the other hand, it has been said that his essential nature has been obscured by the will of the supreme.

**Moreover, so do some (declare). (III. ii. 13).**

Moreover,—literally to the effect that, between jîva and Is'vara, though dwelling in one and the same

* Taitt. Up. 2-1.
† Chhâ. Up. 8-1-5.
‡ Bri. Up. 3-7-3.

body as its tenants, there is this difference, namely, that the one is subject to evil while the other is not,—some declare as follows:

"Two beauteous-winged companions, ever mates, perch on the self-same tree; one of the twain devours the luscious fruit, fasting its mate looks on."

Wherefore, unlike jîva, Is'vara is not subject to evil.

Now, the sûtrakâra proceeds to shew that, though alike dwelling in the body, there is a difference in the mode of their dwelling:

**Quite like the formless, indeed, is He, that (differentiation) being His chief (concern.)** (III. ii. 14.)

That Brahman, that Parames'vara, though dwelling in the bodies of Devas and the like as their tenant, remains altogether like a thing that has no form.—How?—Because He is chiefly the creator of names and forms. Accordingly the S'ruti says:

"He who is called A'kâs'a is the creator of names and forms; That which is contained within these names and forms is the Brahman."*

He dwells within names and forms altogether untouched by their effects. It is said that He dwells within them, simply to shew that He is independent of them; whereas, indeed, jîva dwells in the body to enjoy the fruits of actions. Hence the difference between the two.

**And like light, (He must have divine qualities), since (the scriptures are) not meaningless.** (III. ii. 15).

Just as Brahman is said to be Consciousness itself, because He is self-luminous as declared in the scriptural passage—"The True, Consciousness, the Infinite is Brahman,"—which must have a meaning, so, too, Brahman must be taintless, the seat of excellent attributes, if the hundred and more passages such as the following should have a meaning at all:

"Partless, actionless, tranquil."†

"Devoid of sins."‡

"Existence itself, with delight in life, and with bliss in manas."||

"Who is omniscient, who knows all."§

"The Lord of Pradhâna and Jîva, the Ruler of Gunas."¶

* Chhâ. Up. 8-14-1.
† S'vet. Up. 6-19.
‡ Chhâ. 8-1-5.
|| Taitt. Up. 1-6.
§ Mund. Up. 1-1-10.
¶ S'vet. Up. 6-16.

"He is said to have a Supreme Power (Parâ S'akti), of various nature."*

"Now, why is He called Mahâdeva?—Because He is the Being who, rising above all states of being, excels in the great power of the knowledge of A'tman and of Yoga, therefore He is called Mahâdeva."†

**And (the S'ruti) declares (Him to be) that alone.** (III. ii. 16).

The S'ruti, "the True, Consciousness, the Infinite is Brahman," says merely that Brahman is the Infinite Consciousness. It denies not other (attributes), because thereby no additional meaning is conveyed; nor is there any incompatibility between them. To speak of a crown as made of gold is simply to declare that it is formed of gold; it does not deny that there are no gems and the like set therein. So, too here, the S'ruti "the True, Consciousness, the Infinite is Brahman," simply declares that the Parabrahman, as a Mighty Light in Himself, is nothing but Supreme Consciousness in essence. How can it also deny the wisdom, or omniscience of Brahman to be subsequently spoken of. He is wise, because He has consciousness which sees all things of various kinds. Hence no incompatibility.

**And the S'ruti reveals it, as also the Smriti.** (III. ii. 17).

The Blessed S'ruti itself reveals everywhere Brahman of both characters, as free from evil qualities, and also as endued with good qualities. The S'ruti says:

"Brahman is luminous in body; the existence itself, with delight in life, with bliss in mind; replete with peace, and immortal; thus do thou, O Prâchîna-Yogya, contemplate."‡

Brahman is A'kâs'a, that which shines everywhere, the Light, the all-pervading Intelligence (Chidambara). He is the Existence. He delights in life, i.e., in Himself, not in external things. His bliss lies in manas, in mind, not in external senses. Here 'manas' means intelligence, the inner sense (antah-karana); and it is in virtue of His knowledge—which stands in no need of external organs, and by which the whole external universe in manifestation is immediately perceived, and which is ever free from taint,—that Brahman is said to be omniscient. He is said to enjoy bliss in mind because by mind He enjoys the infinite bliss which constitutes His very nature. He is replete with peace, being quite free from attachment, aversion, and other evil qualities; He is quite devoid of all evil taint. He

* Ibid. 6-16.
† Atharvas'iras.
‡ Taitt. Up. 1-6.

is immortal from time without a beginning; He is the True, Consciousness itself; He is omniscient, manifesting His inherent nature of unsurpassed bliss of A'tman; He is free from all evil. The S'ruti thus shews that the Supreme Brahman is of a twofold nature. The following passages also declare that Brahman is of this twofold nature:

"Partless, actionless, tranquil"*

"Who brings good and removes evil, the Lord of bliss."†

"Him, the Highest the great Lord of lords."‡

The smriti also declares that Brahman, designated as S'iva, is of the twofold nature:

"The All-pervading Being, whose nature is quite pure particularly because of the absence of all connection with the beginningless sin (mala), is called S'iva."

"The Lord, who is infinite bliss itself and possesses excellent qualities, is called S'iva by the wise who know the real nature of S'iva."

That is to say, Brahman who is devoid of all taint of evil, who is the Supreme Goal of man, is said to be perfect in His qualities as designated by the word 'S'iva' which denotes a Being of Supreme purity and excellent attributes. Brahman being thus denoted by the word 'S'iva', we conclude that Brahman is endued with the twofold nature.

**Hence, indeed, the simile, like the reflected sun, etc., (III. ii. 18).**

It is because Parames'vara, though abiding in the earth and everywhere, is free from all taint and is the repository of excellent attributes that He is compared in the scriptures to the sun reflected in water, and so on, in the passages like the following:

"Just as the one A'kâs'a (ether,) becomes, indeed, different in the pot and the like, so the one A'tman (becomes different) abiding in many, like the sun in the several bodies of water."

The author of this passage cites two illustrations —the A'kâs'a (ether) which really exists (in the different places), and the sun not really existing (in the different reflections)—with this idea in mind: Just as the ether, which is one alone, really exists differently in the different objects such as pots, so, the Parames'vara who is one alone exists really in the different things, such as earth, as their A'tman. Thus on the analogy of ether we can understand that Parames'vara, though one alone, can actually dwell in many things. Again, just as the sun, who does not actually abide in the various bodies of water (wherein he is reflected), is not affected by their changes and other evil aspects, so is the Parames'vara, though actually dwelling in the earth and other objects, unaffected by their changes and other evil aspects. Thus, by the analogy of the sun, we are to understand that the Parames'vara, the Inner Regulator (Antaryâmin) within all, is untainted and has all His essential attributes intact. Thus, on the analogy of the ether and the like, the Parames'vara, the A'tman of all is, we may conclude, endued with the twofold nature.

Here the following objection is raised:

**Not being understood as in the case of water, indeed it cannot be so (III. ii. 19).**

(*Objection*:)—The sun in water is regarded as unreal, but not so is the Parames'vara in the earth (unreal). On the other hand, it is regarded that He actually dwells there. So, how can He be free from all taint?

The objection is answered as follows:

**(No) liability to growth or decline by dwelling within, because (then alone) the two (similes) will have a consistent meaning, as also because (similes are) found in similar (use). (III. ii. 20).**

(*Answer*:)—The word 'no' occurring in the preceding Sûtra should be understood here.—Notwithstanding the fact of His abiding actually within the earth and the like, the Parames'vara is not liable to the growth and decline to which they are subject. We come to this conclusion, because then alone the two similes will have a due significance. Indeed, it has been already said that the use of the two similes—the sun who does not actually abide (in the reflections) and the ether which actually does abide in all objects—points to the conclusion that the Parames'vara, though abiding in all objects, is unaffected by their evil as though He does not abide in them. We do find similes used, pointing merely to a similarity in some particular attribute, as for example, "the moon-like face." Hence the conclusion that I's'vara, though really abiding in the earth and other objects, is endued with the twofold nature.

A. Maha'deva S'a'stry, B.A.

(*To be continued*).

* Svetâ. Up. 6-19.
† Ibid. 6-6.
‡ Ibid. 6-6.

## SIVAGNANA SIDDHIAR
### OF
## ARUL NANTHI SIVACHARYA.

### ADVAITA LAKSHANA—SUTRA II.

### Adikarana—2.

(*Continued from page 138*).

*Love God.*

24. When one worships the God he loves, with mind fixed *intent*, and words of praise, and hands showering forth flowers, after getting rid of anger, desire and other faults, and entering on the practice of the above named virtues, then the most ancient of the ancient gods will deign to accept his worship.

NOTE.—The words in the text "இச்சித்ததெய்வம்," any God he loves" is general and refer to the worship of any deity, the sole requisite being that he leads a blameless life, and is filled with true devotion and perfect harmony of thought, speech, and deeds.

25. *And the true One will show you Grace.*

"யாதொரு தெய்வங் கண்டீரத் தெய்வமாகியங்கே
மாதொரு பாகனூர்தாம் வருவர்மற்றத் தெய்வங்கள்
வேதனைப் படுமிறக்கும் பிறக்கும் மேல்வினையும்செய்யும்
ஆதலாலிவையிலா தானறிந்தருள் செய்வனன்றே."

Whatever God you worship, even as Him, the Consort of Uma will appear. Other gods will die and be born, and sin and suffer by performing Karma.

He, who is above all this, will understand your true worship and show you grace.

*cf*—(*a*) The words of that most ancient poet Nar-kirar.

"இவரேமுதற்றேவர் எல்லார்க்குமிக்கார்
இவரல்லவென்றிருக்கவேண்டாம்—கவராதே
காதலித்தொன்றேசது திரேல்காளத்தியாள்வார்நீர்
ஆதரித்ததெய்வமேயாம்."

*The reason thereof.*

26. When we worship some beings, such as parents, &c., it is not they who show us grace in the future state. Even where these gods show us grace, it is thus. All these gods are under the guidance of the Supreme power; and the Supreme grants us our prayers through them.

NOTE.—Just as the honors conferred by the Viceroy of India flows directly also from Her most gracious Majesty, so do also the gods show grace each in his own sphere of influence.

*Therefore worship the True God.*

27 If it is Siva who shows you Grace ultimately, the love of Him will be the supreme virtue. All other worship will be lower and vain. This highest Dharma is declared in the Sivâgamas. He has no desires himself; (and so this worship is not for his pleasure). Whatever you desire most, He is gracious enough to grant. So persevere in his worship.

NOTE.—The author explains his true attitude with regard to his own religion and other religions in these verses. He does not condemn the worship of other gods, for the simple reason that all such worship is useful, in that, all such worship, if true, tends to raise him from his own low desires and selfish instincts, and towards a nearer approach to the Supreme God; and the All-Seer, and All-knower, and All-gracious cannot fail to take note of his sincerity and love, and to reward him as he deserves. But however useful, the worship of the lower god cannot be the highest object of our aspiration. We can bow before the Fountain of Grace itself direct, and drink of the supreme bliss. This is also the teaching of the Gita, and in reading it, one has only to remember, that whenever Lord Krishna speaks of Himself, he speaks as the supreme Guru and Acharya of Arjuna, and as such, represents, the supreme God Himself. Many a passage will be unmeaning otherwise; and the worship of Himself which he recommends is not to be taken to mean any Saguna worship or the worship of any God other than the Highest.

*cf.*—"Become wise at the end of many births, one worships Me. That high-souled saint is very rare to whom Vasudeva (the Supreme God) is all." vii. 19.

(20) "Whatever form a devotee wisheth, in faith, to worship, that faith in him do I render firm."

(22) "Possessed with that faith, whoso devotes himself to that worship, obtains thence his wishes, but they are merely granted by Myself."

(23) "But to those of small understanding (all) fruit had an ending. The votaries of the deities join the deities; my votaries join Myself."

(25) "This ignorant world knows me not as the *birthless* and *deathless*." (From Srimath Govinda Charya's translation).

*The way of worship.*

28. தாபரஞ்சங்கமங்களென் றிரண் டுருவினின்று
மாபரன் பூசைகொண்டுமன் னுயிர்க்கருளை வைப்பன்
நீபரன் தன்னைநெஞ்சில் நினைவையேல்நிறைந்தபூசை
யாய்ப்பரம்பொருளைநாளுமர்ச்சிநீயன் புசெய்தே.

The Supreme accepts worship both in material Forms (Siva Linga) and in living Forms (God's devotees) and shows His Grace. If you can place Him in your

heart and worship, this will be adequate worship. In any mode, fail not to love and laud him every day.

*The greatness of such devotion.*

29. Even the sins of the Lord's devotees become virtue, the virtues of loveless men are sinful. The austere sacrifice of Daksha was in vain; while the sin committed by the human child was beneficial.

NOTE.—All sins flow from selfishness, and virtue from selflessness, and love of man and God. This is the true test of vice and virtue. Even man-made law looks to the intention in the first instance, in defining most crimes. As such, where we may be sure that any act was not prompted by any personal greed, for the avoidance of pain or the gaining of pleasure to the individual but had proceeded out of pure love of God and his fellow creatures that at once ceases to be a vice. In fact, all personal responsibility ceases with such persons, in the same way, as with children, idiots, and lunatics, and the world have called such great beings fools and idiots.

*cf.* பாலரொடுபேயர்பித்தர் பான்மையெனநிற்பதுவே
சீலமிகுஞானியர்தம் செய்கைபராபரமே.

"As children, lunatics and the possessed, so do holy Gnanis behave." (Tayumanavar).

The allusion in the last line of the text is to the history of Saint Dandisa Nayanar, one of the Saiva Saints, who, when interrupted in the divine pujah, by his own father, struck and severed the latter's foot with a stick—(*Vide* p. 89, vol. I, S. Deepika).

We have already enlarged upon the story of the Daksha sacrifice and its import. Daksha was the first son of God Brahma, and so from the beginning of this world, the contrast between lip-service and heart worship has been manifest, between mere rituals and true devotion to God and love to man.

*Where the law is contained.*

30 The Veda is God's word. They who do not follow the Word reach hell; and those who follow reach the worlds of bliss. Men suffer pain or enjoy pleasure according to the ordinances of God.

*An illustration.*

31. By the law, the king administers justice and punishes those who do not obey the law. Those, who follow the law, he loads with wealth and lands, and clothes them also with powers under the law. And all this by the power of the law.

*The king's law not an exception to the Supreme Law.*

32. Even the act of the king is an act of God's mercy. Those who commit high crimes and misdemeanours are punished surely and suffer and thus work out their Karma Then they learn to follow the law. Such purified beings will avoid hell. The sufferings of man in hell and in earth are really the same.

*God is just and the Supreme Physician.*

33. He who commits wrong against the injunction contained in the sacred Shasters given out graciously by God, will suffer pain in the dark regions of hell, and thus work out his sin. The virtuous man also works out his Karma by eating the fruits in heavenly regions. This kind of suffering and enjoyment are the two kinds of physic which the Supreme Physician administers for the removal of man's mala.

NOTE.—Both virtue and vice binds man to the earth and form the seed of birth and death. This is one of the central doctrines of Hinduism. Our Christian friends are hardly able to comprehend this truth. But this, by the way, forms also one of the chief points in the Christian doctrine. According to them, how was the fall of man brought about in this earth. How did sin arise and with it death and birth? Why by the first man disobeying God's law? And what was this law? Do not eat the fruit of the tree of knowledge of good and evil. And what is the meaning of this sentence? To the ordinary Christian, we dare say this will be quite meaningless. At any rate, it will be a puzzle to him how the tasting of the knowledge of good will be sin. When, however, it is explained that the tree of knowledge of good and evil is merely man's consciousness of good and bad, and his eating the fruit of them is his following out in action such knowledge. With the feeling of Ahankara and Mamakara ('I' and 'mine') most predominent in his mind, *i.e.*, with his will as the sole guiding principle and not the supreme will of the Lord, then indeed, he commits sin and lays the seed for a course of births and deaths. If avoiding both good and bad, as he felt it, he simply and calmly submitted to the Will of God (and dedicated all his acts and thoughts and speech to God's service and glorification இறைபணிநிற்கவும். all sin and suffering will vanish. ("மலமாயை தன்னொடும் வல்வினையிற்றே.")

But this ideal of the highest ethics and religion cannot and does not commend itself to the thoroughly materialised peoples of the West and hence their obtuseness.

As the Supreme Physician who cures our ignorance and sin, He is called *Vaidyanatha*; and under such name God is worshipped in the Vaidíswaran Koil in Tanjore District.

*The same explained.*

34. He who follows the rules given in books of hygiene will never suffer sickness. If such rules are neglected sickness will torment a man. The physician. will administer medicine to the suffering man and re-

move his illness. He will cure ills even without medicine by an incantation or a mere touch.

So also, those who follow God's law, perform Karma and get freedom.

*Both good and evil are for the benefit of man.*

35. Our earthly physicians cure certain ills by cutting and canterising and are also rewarded. Other ills are cured by feeding with milk and sugar. So also the Lord cures the ills of Karma by subjecting mankind to pain and pleasure.

NOTE.—No body can accuse the physician of partiality in causing pain to one and pleasure to another. The fact is these acts are not for his own benefit but to benefit his patients possessing different maladies.

*Life after death*

36. When the gross body dies, the soul retains its *sukshuma sarira* of eight *tatwas*, for enjoyment or suffering, in heaven or hell, under the divine decrees, and passes into the womb as an atom before it is born again into the world.

NOTE.—The Puri-ashtaka is the sukshuma sarira or body composed of the 5 subtle elements, *sabda*, *sparisa*, *rupa*, *rasa* and *ganda* and *manas*, *buddhi* and *ahankara*. In this subtle body, they undergo no new experiences, but live over the life they have lived in this world, in a mere intensified form than on earth. If in this life their thoughts were good and pleasant, they feel thousand times more happy in the astral world, but if they led a vicious life, their bad thoughts haunt them ever, and their suffering is multiplied a thousandfold. After the appointed time is over, they are again reborn to work out their further Karma.

*The same.*

37 When one gross body perishes, the soul may take on at once another gross body or it may be dormant like a stone for a time; and after the alloted time and according to its Karma, it will take on another gross body.

*An illustration.*

38. The snake dropping its skin, the birds leaving its shell, and the yogi his body and entering another, and the passing from a waking state into dream condition illustrate the parting of the soul from his gross body after death and its entry into a different world of conciousness.

*Karma defined.*

39. Karma comprises virtuous and vicious acts and their results, becoming the cause of Loss and gain, pleasure and pain. It is one of the three eternal *malas* covering the soul and from its appearing in the form of acts of mind, body and speech is named *kamya*.

*The Theory of Rebirth.*

40. This karma of good and evil is eternal. Yet it has a beginning as it starts with the acts performed by men in time. It has an end after it is worked out by man fully. It becomes attached to maya mala at the great dissolution of the universe, and is reborn with the subtle body of each soul and is continuous (like a flood) in each successive rebirths and deaths, and is of different forms (as *Sthula*, sukshuma and Adisukshuma) and is yet formless and acts under the Law of Supreme Hara.

*Bhattacharya's objection.*

41. You say that of living beings, both moveable and immoveable, each of them will only change its body at its rebirth, according to its respective karma, but not its form. But answer me first, whether when human beings enter Swarga and partake of the bliss therein, whether they do so there as human beings or as celestials ?

NOTE.—The Battacharya's theory is that grass, herb or bird or animal or man will be reborn as grass, herb, &c., respectively and not one into another. According to *Madawa Charya* (Dwaita school) when mortals reach the Highest Heaven, they enjoy there as man or beast or bird according to its original form on earth.

42. If they enjoy in heaven as mere human beings, then this heaven ceases to be such. If as celestials they enjoy, your theory, that they do not change their forms, falls to the ground. After enjoying as celestials, when they are reborn on earth, they will be only reborn as human beings and not as celestials.

*Some illustrations.*

43. Some worms become beetles and some worms become wasps. Similarly beings change their forms according to their karma. Most of the schools are also agreed on this point, and why should you alone have doubts about it

*The same.*

44. The accounts of Agalya becoming a stone, of Mahâ Vishnu incarnating in several forms, of the Sun having given rise to a Race of far famed kings, of a spider and a rat having become powerful kings, also demonstrate our point.

*A further objection answered.*

45. You say that these instances only show that these change of forms were due to certain causes and not to the effect of karma. But I have already stated that the Lord is the Witness of all kinds of karma. As it is, everything follows only the Divine Will.

*Karma inert unless energised by God.*

46. Karma cannot of itself discover the particular body or the particular world and attach itself to Jiva and the Jiva itself is equally incapable of choosing the particular body. The union and evolution of these bodies are brought about by God. God intelligently gives each a suitable body, according to his karma.

*Gross body is derived from the subtle; necessity of a Creator.*

47. If you ask whence the gross body is derived, it is derived from the subtle Maya. If you ask again, whether, if so, the forms should not all be similar, we answer No. Though gold is one, different kinds of ornaments like chains &c., are made therefrom. The creation of all these forms and universes are brought about by the only one God, Siva.

NOTE.—The question has often puzzled people whether the higher forms of animals, and man can revert in a next birth to still lower and different forms. But the difficulty will vanish when as herein pointed out that the different kinds of gross bodies possessing form are all derived from the more subtle and formless matter. From this formless subtle matter, it will be as easy to form one body as another, the two chief powers bringing about this form being the Supreme power of God and the lesser power of the Karma of each individual. But we seem to feel doubt as to how the man's superior intelligence can vanish into the brute's intelligence. The intelligence does not suffer in any way but is simply covered over or hidden by the particular body for the time being, just letting in a little light or more, and just as we cage a wild animal, so that the brutal instincts of the man may not run riot and cause more damage to himself and others. And the difficulty of most people will vanish also when this fundamental tenet of Hinduism is grasped, namely, that the soul of man is in itself perfect but is eternally covered over by Anava or Avidya and is further covered over by maya mala or matter, and the effect of the last covering is just to give just as much opening as is necessary for letting in the light of God, to shine on the individual soul and to make itself shine. The higher and the higher the body, the greater and greater will be the intelligence displayed. But as often happen, man misuses his intelligence and powers; these have to be curbed and limited again for a time, and so a less developed body is given, where he cannot be able to use all such superior powers he possessed for mischief. When these powers have been thoroughly subjugated, modulated in perfect harmony, the individual gains back a better body for his further cleansing.

*How the gross body is caused.*

48. The gross body is not formed by the change and destruction of the subtle body, nor is the body formed separately in the subtle body itself. The subtle body itself possesses the power of creating the gross body, as a tree when cut off down to the foot is again produced from the root.

NOTE.—Various theories of formation of the gross from the subtle body are considered here, and each school have a favorite simile. According to one school, the change of body is like one piece of gold ornament changing into another ornament. According to another (Buddhist) it is like the seed giving rise to the tree. According to a third, it is like the child formed in the mother's womb. A fourth theory is that it is derived as the rays of the moon one after another. The differences are very subtle, though each of the similes is useful in expressing a phase of the meaning. The author's own simile a rare one is the root and the tree, inasmuch as even in our present gross body, the subtle body is present and is not destroyed; and the Sukshama body remains, even though the gross body may be cut off.

*A further explanation.*

49. Under the divine law, the gross body arises from the subtle body. Without such divine power, it cannot arise of itself, and from the power of Karma alone. The gross body can arise only again from its material cause, as a tree from a seed. The tree and seeds may be destroyed together, and so the subtle body can also be destroyed? No. These bodies arise and perish and arise again, as the moon and its Kala waxes and wanes and waxes again.

*The ultimate causes of the body.*

50. The cause of the gross body is the Puriashtaka or subtle body. The cause of the latter is Mulaprakriti. Its cause is Asuddha Maya or Mohini. Its superior cause is Vindhu or Kundali. Above it, and energising them all is the power of the Lord (Sakti) and the Lord Himself (Sivam). When the soul reaches the Supreme God, all these distinctive bodies cease, as also the soul's bondage.

End of 2nd Adikarana.

J. M. N.

(*To be continued*).

## THAYUMANAVAR'S POEMS.

(*Continued from page 141.*)

விமலமுதற் குணமாகி நூற்றெட் டாதி
வேதமெடுத் தெடுத் துரைத்த விருத்திக் கேற்க
அமையுமிலக் கணவடிவா யதுவும் போதா
தப்பாலுக் கப்பாலா யருட்கண் ணாகிச்
சமமுமுடன் கலப்புமவிழ் தலுமியாங் காணத்
தண்ணருடந் தெமைக்காகுஞ் சாக்ஷிப் பேறே
இமையளவு முபகார மல்லால் வேறொன்
றியக்காகிர்க் குணக்கடலா யிருந்த வொன்றே.

136. O thou the All-knowing witness and our All-gracious protector, Thou possessest *guna* or attributes like *resplendent purity* &c.; and, besides, Thou art the Being of such nature that Thou dost answer *well* to the description in the one-hundred and eight* and other commentaries of the Vedas; and yet transcendest far, far beyond such descriptions, and is pure Love. Thou didst bless us with abilities† to discriminate ourselves from Thee, to know our *advaita* relation to Thee and our *Sivasayujya Mukti* in Thee. O Thou Absolute One, free from all qualities,‡ Who art ever employed, every moment in doing naught but good to us.§

ஒன்றாகிப் பலவாகிப் பலவாக் கண்ட
வொளியாகி வெளியாகி யுருவு மாகி
நன்றாகித் தீதாகி மற்று மாகி
நாசமுட னுற்பத்தி நண்ணு தாகி
இன்றாகி நாளையுமாய் மேலு மான
வெந்தையே யெம்மானே யென்றென் றேங்கிக்
கன்றாகிக் கதறினர்க்குச் சேதா வாகிக்
கடிதினில்வந் தருள்கூருங் கருணை விண்ணே.

137. O the Bright Gnânâkas of Divine Grace, as readily as a cow answers to its bellowing calf Thy boundless Grace flows to such of Thy dependent souls as do cry and grow ripe|| for it by the constant offering of devotional prayers to Thee in terms like these:—

'O Father, O the supreme Lord, Thou art the One and many. Thou art the various shining objects and Thou art the broad space. Thou art all the forms. Thou art good, bad,* and else. Thou canst never be destroyed, since Thou wast never newly brought into existence. And Thou art to-day, to-morrow and beyond.

அருள்பழுத்த பழச்சுவையே கரும்பே தேனே
யாரமிர்தே யென்கண்ணே யரியவான
பொருளனைத்துந் தரும்பொருளே கருணை நீங்காப்
பூரணமாய் நின்றவொன்றே புனிதவாழ்வே
கருதரிய கருத்ததனுட் கருத்தாய் மேவிக்
காலமுந்தேசமும் வகுத்துக் கருவியாதி
விரிவினையுங் கூட்டியுயிர்த் திரளை யாட்டும் [ளே.
விழுப்பொருளே யான்சொலும் விண்ணப்பங்கே

138. O the flavour of the fruit of Divine Grace! O the juice of sugar-cane, the honey of flowers! O the boundless ambrosia! O my Eye! O the All-pervading, All-gracious Lord Absolute! O Life Pure, the thought past of thought in souls! Having appointed the time and space for them, and endowing them with the powers and faculties, *senses*, &c., Thou dost guide them indeed in the course of evolution according to their cravings† O Thou super-eminent Lord, do Thou also listen to my supplication.

விண்ணவரிந் திரன்முதலோர் நார தாதி
விளங்குசப்த ருஷிகள்கன வீணை வல்லோர்
எண்ணரிய சித்தர்மநு வாதி வேந்தர்
யிருக்காதி மறைமுனிவ ரெல்லா மிந்தக்
கண்ணகன்ஞா லம்மதிக்கத் தானே யுள்ளங்
கையினெல்லிக் கனிபோலக் காட்சி யாகத்
திண்ணியநல் லறிவாலிச் சமயத் தன்றோ
செப்பரிய சித்திமுத்தி சேர்ந்தா ரென்றும். கஙக

139. It was in this school of religion that all great sages attained Siddhis and Muktis or states of moksha; for example, all Devas, *Indra*, &c., Narada, &c., Sapta‡ rishis, those who can play well upon large flutes, the innumerable Siddhas,§ the rulers Manu, &c., and the Munis well learned in the Vedas, Rig, &c. It was by the *Advaita Sivagnana* attainable in this school that they succeeded in realizing the true final goal as clear as the *nelli* fruit placed in the palm of the hand and being manifest to the whole world.

*Note.*—The reason why this Saiva Siddhanta school has been resorted to by all great Saints is given in the next following connected verses 140 to 143.

* The 108 Upanishads are meant here which are but the commentaries of the Vedic Sruti, varying accrrding to the nature and maturity of the commentators.

† The souls become able to get knowledge only if they are given embodiments *i.e.*, Thanu, karana, bhuvana, bhoga.

‡ The reference is to the three qualities Satva—Rajas—Tamas.

§ Cf. "Though man sits still and takes his ease, God is at work on man; No means, no moment unemployed, To bless him if he can." (T. Young).

|| Some idler puts the question why the Almighty God should not emancipate all the souls at once and why He should wait to see them suffer Karma in this Prapancha wrought for that purpose. These questions will vanish if they should wait to see that our Supreme Lord's scheme adopted for the souls' sake cannot be questioned by the souls when the souls are to be matured and redeemed, in our Lord's choice, only by that method. They may rather question or check themselves why they should not ripen themselves by *Sariya*, &c., and mould their turbulent *manas* to our Lord's blessing being conferred as the Vedas and Agamas declare.

* Bad to the wicked.

† The Saint has brought out in this verse that without the aid of Providence, the souls cannot set themselves to the cycle of evolution or furnish themselves with thanu, karana, bhuvana and bhoga, just as without a man's will set to operate, his organs or senses become inactive or useless. When the will works, the whole machine (body) works. Otherwise, no. Cf. verses 101, 123 and 128 with notes.

‡ Sapta=seven.

§ Siddhas are those acquiring the incidental powers in Siva Raj Yoga.

R. SHUNMUGA MUDALIAR.

(*To be continued*)

## PURRA-NA'NNU'RRU.

*An Anthology of 400 Songs relating to the ancient Poets and Chiefs of Southern India.*

KARI, "THE MOUNTAIN CHIEF."
*(Malaiyamán Tiru-mudi-Kári.*)*

The *Purra-Nannurru* abounds in short passages of great beauty, casting vivid light upon many old customs, and giving fitting expression to feelings and sentiments which are common to all the world. Many of these are by Kabilar, the famous poet, of whom a separate notice is given, and who especially sung the praises of the hill chieftains Kâri and Pari. Kâri was one of the seven minor kings who in latter times were renowned for liberality. It would seem that he was cotemporary with Tiru-Valluvar. There is some slight discrepancy in the lists, but Malaiyamân, commonly called Kari (which was really the name of his wâr-horse), is in every list. Kari means "blackness," and it seems that the famous charger was called so because of its colour. King Kari was equally renowned for bravery (having fought as an ally of the Pandiya, Cora and Cera Kings) and for liberality; but he seems to have been somewhat lavish and indiscriminate in his gifts, as were many of these rude mountain chieftains. Hence Kabilar (121) cautions him :—

"Where reigns *one* Lord men's longing eyes are bent
From quarters four they come, on gain intent.
'Tis hard to measure worth; thy gifts to fling
Abroad with lavish hand is easier thing.
O King munificent! full well
Thou knowest the very truth I tell.
*Cease then to view each suppliant bard*
*With undistinguishing regard."*

In 122, the same poet tells us that Kari helped the three great Tamil kings, and that he generously gave the spoils to his own people, so that nothing remained to himself but his queen.

"Thy Queen, pure as the Northern Star,† to matrons shown,
Sweet voiced, is all great King, thou call'st thine own."

In 123, Kabilar tells us, in a pretty little distich, that he gave chariots as presents, not simply amid the excitement of a feast, but calmly: these gifts were as numerous as the drops of rain that fell on the Mullûr hills. This last reminds us that abundance of rain—the greatest of blessings to Indian cultivators—was ensured by a generosity like his: "It is twice blest, it blesseth him that gives and that receives."

* Malaiyaman ("*the mountaineer*" = Malaiyan) is an epithet of the Cera King. Tiru-mudi = "sacred crown." His domain seems to have been *Maladu*, along the banks of the S. Pennar.

† Arundhati, the chaste wife of Vasishta, now a star in Ursa Major, pointed out to brides as an examlpe.

In 124 we hear Kabilar again :—

"Suppliant in unauspicious hour,
Mid threatening evil omens' power.
In luckless time they seek his feet!
And though they utter words unmeet,
None empty go away who sing
The praises of the mighty king,
Adown whose mountain* steeps the torrent's wrath
In thunders seeks its long established path."

In 126 another bard called *Napacaliyâr*, sings the praises of Kari in much the same strain, but takes care to add that he himself is no rival of Kabilar, "the Brahman of faultless learning," whom he evidently recognises as the court ministrel and Poet Laureate of *Kovalûr*. †

"Descendant of the Mighty One
Who tore the gold from off the head
Of foemen's warring elephants,
And made it shining ornament for minstrels' brows!
Who wear'st a glorious wreath of fadeless lotus flowers,
Who knows not flight in war!
To sing thy praise we come, or learned or unlearn'd,—
Lord of the Mount *Mullûr*, upon whose slopes
*The forest rest, dark as though night*
*Gathering her shades around her slumbered there.*
May'st thou flourish with thine undecaying race!
The learned Brahman bard, whose praise
Is known to all the sons of men on earth,
The bard with faultless learning graced, hath sung Thy fame,
So that no room remains for any of the suppliant train.
No rival bard, I sing! We're little barks
That sail not on the Western main,
Where Ceran's warlike fleets are seen.
Our poverty compels we add our mite of praise
To him Lord of the fertile land!
On *Pennai* banks where thy war-drums sound out
Like the loud thunder, scaring mountain-snakes.
And where Thou drivest back the tide of foemen's war,
While lordly elephants and kings bestrew the field."

This ends the praise of the 'Highland chief' :—

"*Malayan the victor, who on Kari rode,*
*stalwart in war, whose gifts were as the drops of rain!'*" (158)

G. U. P

* This was called *Mullûr-Malai.*

† Or Koval. This was Kari's capital, now Covelong (?) 20 miles S. of Madras.

## NOTES AND COMMENTS.

The old year and the new.

So far as our own Presidency is concerned, the past year did not prove so bad as it was anticipated, though the sword of Damocles was ever hanging over it in the shape of Famine and Plague. But elsewhere in India, Famine and Plague have been doing their worst, and our own prospects in the coming year are more gloomier still. But a greater calamity than all these has also fallen over our empire, and hundreds of our Fellow-subjects and brethren have shed their precious blood in the War in South Africa. We agree with many learned Europeans themselves that all these calamities point to a severe lesson we have to learn to mend our ways, to have greater regard for truth and justice, to follow God's ways more and more, and not to follow the mere greed for power and pelf, a pure ideal of unmixed material good, and selfish-agrandisement. If there is a God above us, He is surely The author of Our good, asmuch as of our evil; and even Christians of to-day are losing their belief in a Devil. This evil is intended for our own good, for chastening and purifying us. A Tamil Verse, says that all these afflictions are not for killing us but to remove the evil from us,

நல்லதொரு பரமசிவன் நம்மைவருத்துவது
கொல்லவல பொல்லாக் குணம்போக்க.

just as a washerman beats his clothes on the rock not to tear it to pieces, but to clean them of their dirt. "For, so, understood," writes Professor Henry Drummond, "instead of filling the mind with fear, the thought of this dread day inspires it with a solemn gratitude. The work of the Avenger is a necessity. It is part of God's philanthropy." Let us therefore pray in all contrition of spirit, and meekness of heart to that Supreme Being who is Rudra and Bhima (the fearful) and Ugra (the fierce) and who is at the same time, Rudra (the remover of sorrow) and Sankara (the Doer of Good) and Siva (the supreme source of Peace and Bliss) to avert from us his pestilential and death-dealing bolts, and to shower on us his healing medicines, and earth-refreshing rains, and avert War and bring Peace and Brotherliness among all the nations of the world.

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"Gathpatim medhapatim Rudram Jala sha-bheshajam, tat sumyoh sumnam imahe. Yah sukrahiva suryoh hiranyam iva rochate, sreshto devanam vasuh.

We seek from Rudra, the lord of songs, the lord of sacrifices who possesses healing remedies his auspicious favour.

(We seek this from him) who is brilliant as the sun, who shines like gold who is the best and most beautiful of gods. (R. V. i. 43 and 45.)

Imah Rudraya tavase kapardine kshayad-viraya prabharamahe matih, yata sam asad dvipade chatuspade visvam pushtam grame asminn anaturam. Mirla no Rudra uta no mayas kridhi kshyad-viraya namasa vidhema te, yatsamcha yoscha Manur ä yeje pita tad yasyama tava Rudra pranitishu. Asyama te sumatim deva-yajyaya kshayad-virasya tava Rudra midhvah. Sumnayann id viso asmakam achara arishta-virah juhavama te havih. Tvesham vayam Rudram yajna-sadham vankum kavim avase nihvayamahe, äre asmad daivyam helo asyatu sumatim id vyam asya ä vrinimahe. Divo varaham arusham kapardinam tvesham rupam namasa nihvayamahe, haste bibhrad bheshaja varyani sarma varma chhardir asmabhyam yamsat. Idam pitre Marutam uchyate vachah svadoh svadiyo Rudraya vardhanam. Rasva cha no amrita marta-bhojanam tmane tokayatokayamrila. "Ma no mahantam uta ma no arbhakam ma nah ukshantam uta ma nah ukshitam, ma no badhih pitaram mataram ma nah priyas tanvo Rudra ririshah."

We present these prayers to Rudra, the strong, with spirally braided hair, ruling over heroes, that there may be prosperity to our two-footed and four-footed creatures, that everything in this village may be well fed and free from disease.

2. Be gracious to us, Rudra, and cause us happiness: let us with obeisance worship thee, the ruler over heroes. Whatever prosperity and blessing our father Manu acquired by worship may we attain it all under thy guidance, Rudra.

3. May we by our divine worship obtain the good will of thee, Rudra, who art the ruler of heroes, and beneficent; act favourably towards our people: may we, with our men unharmed, offer the our oblation.

4. We invoke to our succour the impetuous Rudra, the fulfiller of sacrifice, the swift, the wise. May he drive far away from us the anger of the gods, for we desire his favour.

5. We invoke with obeisance the ruddy boar of the sky, with spirally-braided hair, a brilliant form. Carrying in his hand most choice remedies. may he give us protection, defence, shelter.

6. This exhilarating hymn, sweeter than the sweetest, is uttered to Rudra, the father of the Maruts. Bestow on us, O immortal, the food of mortals; be gracious to ourselves, our children, and descendants.

7. Slay neither our great, nor our small, neither our growing nor our grown, neither our father nor our mother: injore not, Rudra, our dear selves.

***

Our loyalty proved.

3. This contingency should make it clearly manifest to our Gracious Sovereign (whom the supreme Parameshwara may ever protect) and her responsible ministers how our loyalty to

Our Sovereign and the Empire is unmistakeable. The telegraphic intelligences of the day are awaited by the educated Indians with as much eagerness and concern as any Britisher, and the success or loss sustained by our troops there in the far off Africa awakens in their breasts as much joy or sorrow. The Indians are also making the Empires' interests and welfare as part of their religious duty, and it is remarkable in what characteristic way they are uniting to strengthen the nation's cause by appealing to the grace and mercy of the All Gracious God. A single heart's genuine prayer to the God of All, is worth more than hundreds of thousands of pounds, and we for one think with many a Christian divine, that it is not the best way to help the national cause to indulge in balls and concerts and dances and such-like frivolities. These indulgences cost more money than what is paid for the fund itself, and if only people have the heart to help, let them help without having recourse to any of these frivolous inducements. We once more invoke our God's Grace to avert all these national evils and to bring peace and plenty and health over the land.

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The last week.

Turning to the events of the last week of the year, that is past, there are many an interesting event to record and congratulate ourselves upon. The Educational Conference which was the first to meet under the direction of the Director of Public Instruction himself, has to be congratulated upon the many resolutions it has passed, those especially bearing on the question of substituting a purely Vernacular education in the lower stages of school education. We print the resolutions elsewhere, and we only hope that the movement so nobly set on foot by Dr. Duncan, (and our best wishes accompany him on his retirement for long life and prosperity and joy) will be brought into successful working order, thus conducing to the better education of the larger classes of our people.

The Educational Conference.

***

The caste girl's school in Conjeveram.

An event of very great value, and connected with the welfare and progress of our daughters and sisters we must record. It was the ceremony of laying the foundation stone of the caste-girls school in Conjeeveram on 25th December last. With all the vaunted enlightenment said to be possessed by our educated people, it is a most deplorable fact that they are culpably indifferent to the wants of our fairer sex. Though there are many private schools, and colleges for boys, there are hardly a few for girls opened out by indigenous and national agencies. In the Capital City of the Presidency itself, when the question of maintaining the Vizianagram Schools came to be considered, except one no others came forward boldly to undertake the task, and all the schools except one had to be given up. Since, however, Rajah Sir Savalai Ramasami Mudaliar has also come forward with his well-known generosity to maintain another school. With all the gratitude we may feel for Christian Missionaries who maintain many of the existing schools, we distinctly object to our girls, being sent to such schools, for the sole reason that our girls are not likely to receive a high education for a long time to come, and we could not afford just now to allow another disturbing element into our social relations. And our people should do well to bear in mind the valuable advice given by Mrs. Besant at the Prize distribution of the Chittur Girl's School. With the greatest pleasure therefore, we convey our warmest appreciation of the munificent charity of Dharmaratnakaram Rai Bahadur Arcot Narayanasami Mudaliar of Bangalore in founding and endowing this girl's school in that most ancient city in Thondamandalam. We agree with the learned chairman Sir S. Subramania Aiyar, who presided on the occasion and laid the foundation stone, that our moneyed classes should do well to turn their attention to the support and encouragement of education and learning. We have ourselves spoken about the uselessness of repairing temples, where through ignorance and the incursions of foreign religions, our educated classes are all losing faith in our own Gods and Religion. When sound education and specially on national lines are obtained, they will themselves realize the supreme importance of keeping alive such places of Public Worship and Holiness and Beauty. But still we want men even now to prevent many a most sacred shrine to go into utter ruin.

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The next events which more or less came together were the political and social and theosophical conferences; though the scene of the first two were changed to Lucknow during this year. And the speech of Mr. R. C. Dutt, may be characterised as a Famine speech; his speech was so full of the apprehensions of the ever recurring famines, and the best way to meet them. The famines are possible simply because India from time immemorial has been almost an agricultural country, and the mechanical industries which existed in former days have been smothered by European enterprise and capital. There has been a steady rise in the prices and decline in the prosperity of the country during the last two decades, and the people have been reduced to great poverty by slow degrees, so that even when one or two good years intervene, they do not enable the people to recover themselves very much. And the thing has been mainly due to the bad and uncertain seasons, and this may be an act of providence. But we can help ourselves, we cannot throw all the blame on our Creator. As the government records show, the rainfall is

more or less uniform and even larger, and yet how is the failure to be explained. Because we do not devise better means for conserving such rainfall, that is all. So that the most pressing need of India of to day as much the need of India of more than 2000 years ago, and our prayer to our Paternal Government is, as sang the poet of old,

> Therefore O Queen, great in War, despise this not,
> Increase the reservoirs for water made,
> Who bind the water, and supply to fields
> Their measured flow, these bend
> The earth to them The fame of others passes swift away.*

A little para appeared in last week's mail which showed that whereas all the money spent in irrigaiton projects yielded a fair profit, the money sunk in Railways was a dead loss; and yet Government hesitates to increase its irrigation projects!

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The Social Conference.

The resolutions passed by the Social conference appear elsewhere, but we are constrained to remark that the progress as measured by results is very slow indeed. This cannot but be so, where the people are sunk in such great poverty and ignorance, and where the masses of the people are illiterate, and no systamatic effort is made to educate them, and to remove the great ignorance prevailing among them, and a few resolutions passed by a few hundreds of people in a single corner of this great continent can hardly influence them. But we will be glad if such proceedings will bring about a greater amount of unanimity and earnestness among the educated, at all events.

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The Hon'ble Mr. Justice Ranade.

But the most interesting speech of the social reform movemet was the speech by The Hon'ble Justice M. G Ranade. A most beautiful speech it was, its purpose most admirable, the subject most opportune, but we question the accuracy of many of his facts, and his conclusion. He has repeated his libels, this time willfully, concerning Southern India, and this time, he could have had no excuse, specially after the great exposure his last speech has had, and our Bombay friend also wrote to us that even Dr. Bandarkar who was shown the reply in the '*Mail*' stated that the hon'ble gentleman's facts and conclusions were wrong. In his present speech, he still holds South India as the Black country, the home of all irreligion and superstition and barbarism, and draws a clear distinction between this South India and the North India (a vision of whose past and ancient Glory and greatness actually over powered him, to the extent of being unjust to other peoples and to forget plain facts) as found even by the earliest Mahomedan historians. But, unfortunately for the hon'ble gentleman, the picture which these accurate and honest historians draw of the condition for him is as black as it can be; and shows that it was no better that the South India, he maligned the year before. For instance, Alberuni found Northern India worst addicted to caste and idolatory, and the people sunk in superstition and filthy customs and habits. They were disunited and helpless and weak, and the position of their females was also low. Another traveller found the customs of Sati, and the drowning people in the Ganges and crushing men under cart wheels prevailing among the people. Baber found the Northerners unhandsome, possessing no idea of the charms of friendly society, or of freely mixing together in familiar intercourse, possessing no genius, no comprehension of mind, no politeness of manners (a great truth, the Southerners always remark about the rudeness of the northerners), no kindness or fellow feeling, no ingenuity or mechanical invention in planning and executing their handi-craft work, no skill or knowledge in design or architecture. They possessed no aqueducts, no gardens, no palaces, &c., &c. Their peasants and lower classes all go about *naked* tying on only a langoti; the women too have only a lanj. We are not prepared to say that these criticisms are really merited, but what strikes us as curious is why the learned thinker did not go into the question what mighty causes brought about the downfall of this once most glorious nation on earth, what contributed to sink these noble sons of Manu and Ikshvaku and Raghu and followers of Vashista and Buddha, into such ignorance and helplessness, superstition and sorrow, nudity and despicableness. And he thinks, that the Mahomedan conquerors were better than these by far, and they made North India far better and nobler than what South India is even to day. And yet he forgot what he spoke last year at the Anderson Hall, when he charged to the account of the Moslem Power, the undermining of all the holy influences exerted by the Great Acharyas, Sankara, Ramanujah, Madhava and their followers in the reformation and regeneration of India.

But another place, and another time, and he readily changes his tune. And he credits the Moslems with effecting every reform in the art of Government, and War, and industry and art, and nay even in religion, and he speaks of Nanak's worshipping the 'Nirakar' as a great improvement and that Lord Gowranga, and other teachers of Vaishnavism had extended the right of worship of the one God to all people without distinction of caste or creeds. The fusion of the two races made the Mahomedans less bigoted, and the Hindus more puritanic, and more single minded in their devotion. But anybody honestly reading through the pages of the Madras Review or of this magazine, and the excellent articles contributed by Mr. Kanakasabhai Pillai, on the "Tamils Eighteen

* See the whole piece by Dr. Pope in our last number p. 142.

Hundred Years ago," and Dr. Pope's "Poets of the Tamil lands," he cannot fail to see how all these excellences in arts and civilization, religion and morals were the proud possesion of the Tamils even eighteen hundred years ago. When these Mahomedans were mere savage nomadic tribes, robbers and plunderers, rather than any settled or a civilized people, saints like Appar and Siva Vakkeyar, and other Tamil Siddhars had protested against irreligion, and bigotry, and superstition and idolatory, and had worshiped the Nirâkara Satchitananda Akhandâkâra and Nirmala and Nirguna Parameshwara, and long before even Sankara and Ramanja and others whom alone our learned gentleman only knows of. And even Ramanuja of Southern India, a pure Tamilian, preached his religion broadcast more than 600 years before Lord Gaurunga, who to say the truth owed his religion more to Ramanujah of the South than to the Mahomedans of the North. With all the sectarianism prevailing in South India (there are only two sects) Southern India knows not of the hundred and one heterogenous, and inconsistant and divergent sects which European Scholars have catalogued of so far as Northern India was concerned, and some of the enormities, and obscenities prevailing in connection of with Saivism and Vaishnavism in North India is conspicuous by their absence in Southern India. And to day as during even the advent of the British, the Mahomedans and Hindus are much more united and friendly towards each other and much more tolerant of each other's religion than in North India, and we had Mahomedan saints, like Nagur Mastan Saib, who was as much reverenced among the Hindus as among the Mahomedans.

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The Theosophical Society.

Another great attraction of the week was the gathering at the Adyar Head Quarter of the Theosophical Society. It presented a much great scene of activity, enthusiasm, and animation than in previous years, and to the credit of Mrs. A. Besant be it said, she contributed in no small measure to the success of the gathering. She conquers wherever she goes with her own enthusiasm and feeling, and extraordinary intellect every unfeeling and stolid heart; and she was more than in her good form this year, in spite of the great weakness she was suffering from, as the result of her recent illness. It is only to be hoped that those hundreds who listened to her sweet and pathetic words would carefully treasure them in their inmost hearts and not let them go out by the other ear.

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The Avatars.

The subject of her morning address was the *Avatars,* and we must say we were not disappointed. For one thing, if we understood her correctly, she did not say that the Supreme being could come down and be born as a Man from the womb. She was positive that even the three Gods, the Hindu Trinity Brahma, Vishnu and Rudra, were jivas who had climbed up to that position, and who could climb down again. But of even these three, only Vishnu was or could be born as man; and that neither Brahma nor Siva was born. The reason for Vishnu's incarnation was He was the Protector, He pervaded the worlds and was the sustaining Power of man in his samsaric condition and so he had to come down now and again in His human form to remove and destroy the accumulated evil of Samsara. But as far as Siva, Mahadeva, was concerned, He was the Guru of Gurus the teacher of all teachers and it was He who helped people to get out of this Samsara, and to whom every one who claims to be a teacher of men and to aspire to the higher life, freed from Samsara, the life of the Yogi and Gnani should look up to. And this, we are forced to say is not the real reason. So far as regards Siva of the Trinity, is concerned, the reason why He would not be born is, His material body is not formed out of Mula-Prakrity but out of a more etherial matter. And Mula Prakriti is the kind of matter which invests all men, ranked as *Sakalas* and out of which also, the Trimurti Vishnu's body is also formed. And as we have explained elsewhere, the death, and birth are more incidents of our bodies than our souls, the incarnation in human form is an incident attached to the condition of material coat which invests the particular God or Man. Mulaprakriti invests all men, living things and animals and Gods from earth to Vishnu, and when a being or soul gets out of the trammels of the Mohini's influence, death and birth as we understand it, ceases to him, and though his higher material body does not vanish, yet it is so transparent that it reflects more and more the supreme effulgence and glory; and the identity of the Jiva with God is more and more perceived. To such beings, birth and death as we read of in the Puranas is impossible, but as Mrs. A. Besant herself pointed out, their power to appear to men to help and teach and bless them is not taken away. So it is also, from Rudra upwards, the forms and names and qualities of the Gods are almost identical with that of the supreme Siva, who is Nirguna, Nirmala, Akandakara and Satchidananda. We however publish an erudite article elsewhere on the subject from one of our learned brothers presenting the Vaishnava aspect of the question, and we may say also that his Para Vasudeva, is not the Trinity Vishnu spoken of by Mrs. Besant, in the same way as our supreme Siva, is not the Trinity Siva, known to this talented Mâdhusirônmani.

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The Dravida Basha Sangam.

The last event which we will record here is the formation, on almost the last day of the year, of the Dravida Basha Sangam; the proceedings of which, together with the rules, &c., we publish elsewhere in full. Sir S. Subramanya Iyer in moving the principal resolution

spoke of the difficulties attendant on a movement of the kind and what hopes the Sangam had of doing useful work and said that it was not intended to interfere with the work till now done and most usefully by other persons; and in this connection he mentioned in particular the work done by Mr. C. V. Swaminathier and his *Vivekachintamani* and by our own selves, and that the work of the Sangam would help and encourage all such work. In this connection, we may mention the almost despondent views of scores of people that this movement is only one of the long roll of similar bodies and institutions, but these estimable gentlemen never see that it is all their own fault if such movements do not succeed. Men and money are all important and if they will only unite together and supply this essential want, all other matters will surely follow and with such an earnest gentleman as Mr. Seshadriachari at the helm, we can surely argue success for the movement. A meeting, after the incorporation, has already been held and it transacted useful work; and we only hope the South Indian Public will show their patriotism by lending to the movement their strongest support.

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## SAINT APPAR.

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" தந்தையார் தாயார் உடன்பிறந்தார் தாரமார்
புத்திரரார் தாந்தாமாரே
வந்தவா றெங்ஙனே போமாறேதோ மாயமா
மிதற்கேது மகிழவேண்டா
சிந்தையீ ருமக்கொன்று சொல்லக்கேண்மின் திகழரவும்
வளர்மதியுந் திளைக்குஞ்சென்னி
யெந்தையார் திருநாம நமச்சிவாய வென்றெழுவார்க்
கிருவிசும்பி லிருக்கலாமே."

Who is father and who mother, who brother and sister, who the wife and son?
Whence came you? where are you going? How false? D'ont delight?
O men, Hear you my simple word! He whose crown with shining snake and rising moon is adorned,
My father is. His name, Namasivaya, if uttering Heaven sure you reach.

Such are the final words of our saint, and in his own life, he proved the truth of these words. Feeling the transitoriness and emptiness of all earthly ties, and their crippling character, he abandoned the world, only to live for the whole world again, in a truer and better sense, loving and being loved by all the world and showing them by precept and example one of the noblest ideals of the Higher Life. The closing incidents of his life are really touching, and we proceed to relate them.

In his further wanderings, he came across other famous men of his time whose piety are also set forth in the *Periapuran* such as *Nami Nanthi, Muruganar, Siruthonda, Nila Nakkar*, and dwelt happily in their company from time to time celebrating their deeds and the glory of God in his verses. He and the Divine Child Sambantha again came together, and together they went to Tiruvarur and other places and finally reached Tiruveerimirarai, where he sang another of his heart melting hymns.

" போரானை யீருரிவைப் போர்வையானைப் புலியதளே
யுடையாடைப் போற்றினானைப்,
பாரானை மதியானைப் பகலானானைப் பல்லுயிராய்
நெடுவெளியாய்ப் பரந்துநின்ற,
நீரானைக் காற்றானைத் தியானானை நினையாதார்
புரமெரிய நினைந்ததெய்வத்,
தேரானைத் திருவீழி மிழலையானைச் சேராதார்
தீநெறிக்கே சேர்கின்றாரே."

"Whose cloak is the skin of the fighting elephant and whose raiment is the tiger's skin,
Who is the earth, the moon, and sun, the many souls, extensive Akas,
Who, the spreading water and air and fire, who from the Deva car, firing the Triple city of the unloving,
Who dwelling in Tiruveérimirarai; if Him they approach not, into evil path, they fall."

When they were dwelling there for sometime, even such a famine visited the land as the one we are just about to enter (which may God even now in time avert). The rains failed, the never failing Cauvery failed to rise according to its time, and to bring joy and happiness *; and the crops failed and starvation and suffering stared people in their face. God appeared in a dream to our saints and told them to look every day for two pieces of gold, one to each, which will be deposited on the pedestal of the Image of the God in the Temple, thus making their greatness known to the world. They accordingly found these pieces of gold and with it fed hosts of their devotees every-

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* People who do not dwell on the banks of these great rivers cannot realize fully what a great event the rising of the first flood in these rivers is. The coming of the flood is reported to people several miles far below, and the whole village or town flock to the river and wait for hours together to see the rising of the waters. When the flood does reach them, they welcome it by throwing rice and cocoanut and burning camphor &c., and after indulging in a good bath, they return home thoroughly happy.

day.* In time however, the worst days came to an end, and after celebrating the glory of God by many a song and verse, they left the place and after visiting several others, reached Vedaranyam. Now, according to an ancient tradition connected with this Temple, it appeared that the front gates of the inner shrine were kept closed, the people's egress and ingress being by a side gate. The reason assigned was, that God was worshipped there originally by the Vedas themselves and they had shut the gate after them. What were closed by the Vedas the people dared not unlock themselves. Our saints heard this, and Saint Gnanasambantha requested our Appar to hymn a prayer to God, so that the Doors may open of themselves. Our saint commenced with.

"பண்ணினேர் மொழியா ளுமைபங்கரோ
மண்ணினார் வலஞ்செய் மறைக்காடரோ,
கண்ணினா லுமைக் காணக் கதவினை
திண்ணமாகத் திறந்தருள் செய்மினே'

and finished with 9 verses and yet the doors did not open, and in his last verse,

"அரக்கனை விரலா லடர்த்திட்ட நீர்
இரக்க மொன்றிலி ரெம்பெருமா னிரே,
சுரக்கும் புன்னைகள் சூழ்மறைக் காடரோ
சரக்க விக்கத வந்திறப் பிம்மினே."

he felt sore, and prayed why His Supreme Maker was relentless, and the doors flew open at once, to the music of the Heavens, and the praises of thousands of devotees. Saint Gnanasambantha sang so that the Doors closed again, and since, the front gates have been in use for egress and ingress. There is a simple lesson to be gathered from this incident. Owing to the decay of learning and knowledge in course of time, and owing to the encroachments by other religions and influences, the Vedas and Upanishads in which all learning and religion were locked up, literally remained locked up. The language of these writing themselves became archaic as also the forms in which the thoughts were clothed. There were many things, many thoughts and many observances which had also become obsolete, everything had become formal too, and rigid, and religion had failed to appeal to the hearts of men, and to their spiritual understanding.

Besides, the learning of the Vedas and Upanishads was only open to a few, being in a language which was not the language of the people; and the bigotry and prejudice and self interest of a single class had also been effectual in closely preserving it from being partaken of by the masses at large. People's minds had also become unsettled owing to the spread of Bauddha and Jaina propaganda, and these sectaries were also bidding for popular favour and support by throwing open the portals of learning to all, without distinction of race or creed or caste. It was therefore a most arduous and noble work which our Acharyas and their compeers set before themselves to achieve. And so well was it done, that modern Saivaism may be said to date from their time and time alone; and it is fully mixed up with their memories and glories, and deeds of piety. Their images have been set up, in loving memory, in almost every temple in the ancient Tamilakam* and divine honors are paid to them. In almost every temple, special feasts are held in their honor, and the greatest feasts in Southern India, the *Magiladi* feast in Tiruvottiyur (Madras) and the *Aruvathumuvar* in Mylapoor (Madras) and the *Aruthra* feasts in Chidambaram, and the *Avanimulam* feast in Madura, are all in their honor. And why is it, such great honors have been paid to these Acharyas and saints, and what did they do at all? Their first work for which alone, any people ought to be grateful was that they effectually checked the advance and spread of the materialistic creeds of Bauddha and Jaina, and gave them their death-blow. But for them the Hinduism of the Vedas and Upanishads would have all been a dream, and a phantom of the past similar to the forgotten religions of the ancient Babylonians or the Egyptians. And the greatness of Lord Sambantha in particular consists in the fact that he was fully conscious of his great mission and of his own strength to vanquish the antagonistic creeds and to conserve the good old religion of India. His own contemporaries recognised the greatness of his work and paid him sincere adoration. And Sekkilur sings of him,

"வேதநெறி தழைத்தோங்க மிகுசைவத் துறைவிளங்க,
பூத பரம்பறை பொலியப் புனிதவாய் மலர்த்தழுத
சீதவள வயற்புகலித் திருஞான சம்பந்தன்
பாதமலர் தலைக்கொண்டு திருத்தொண்டு பரவுவாம்."

* A hamlet of this town is called "Andar Panthi" (feast house of saints) to this day.

* In the great temple at (Nanjangode, Nanjundângudi) near Mysore, in the heart of the Canarese country, the images of all the Saiva saints are set up, and our guide pointed them out as Bhaktas though he was ignorant as to who they were.

"That the Vedic Paths should be cleared and the
Saiva Haven should shine,
That the numbers of the faithful should increase,
with lips undefiled he cried;
He, Gnana Sambantha of cool field-girt Pukali.
His lotus-feet let me invoke in praise."

The more popular verse queries forth

"சொற்கோவும் தோணிபுரத் தோன்றலுமென் சுந்தரனும்
சிற்கோல வாதவூர்த் தேசிகனும்—முற்கோலி
வந்திலரேல் நீறெங்கே மாமறை நூலதானெங்கே
எந்தை பிரானைந் தெழுத் தெங்கே."

Where would have been the Vedas, and Mantras and the sacred observances if the four great Acharyas Appar, Sambunthar, Sundarar, and Manickavachakar had not appeared.? Yes, these Acharyas not only preserved old religion from falling an easy prey to other attacks from without, but they conserved from internal decay against all future. They made religion much more simpler, freeing it from too many rites and observances, and purer by laying greater stress on love of God and man, the performance of loving deeds of kindness, as more important, and all sufficient, for spiritual progress and salvation, than empty forms and blind rituals, and nobler by breathing and infusing into it this same spirit of selflessness, and love by their words and example, thus making religion, a more living thing than otherwise. What was more, they made it appear clearly and without the shadow of any doubt that the religion and learning were not the property of only a few favoured class but was the property of all and everybody; and anybody who cares may drink of its refreshing waters, and that it was possible even to the meanest in the race to ascend up to the highest and loftiest pedestals of spirituality. And the Saiva calendar contains only about 14 Brahmins cut of a total number of more than 70, the rest being derived from all classes of society down to the Panchama. And it is a sight indeed to see with what relish the best of Brahmins recite and hear the story of the Pariah, Nanda, though alas! the moment they come out of the Bajana hall, they forget the whole teaching, and shun the Pariah who stands at the door. By means of their out-pouring of love, which Lord Sambandha himself calls "written Veda," "எழுதுமறை," as opposed to the unwritten Veda or Sruti, they furnished the masses with the easiest and most simple means of instruction and knowledge and an unfailing source of love and solace. Poetry has a power and influence all its own in the education and uplifting of the masses; and in these verses, we have the best and most rhythmical and chastest of such, and we have the peculiar phenomenon in South India in particular, of the masses of the people who drink deep from this source undefiled, are far more devout than the Brahmins themselves. Hence it is, we see that, in more senses than one, our saints Appar and Sambanthar threw open the gates which opened to the people the vision of the Supreme Being, so that all can go up to Him direct, without resorting to inconvenient expedients and by-paths and interested intermediaries, and coming face to face with His divine presence, appeal to His grace and mercy and love, as a child would do at the knees of its parent, and deserve such grace and love. Here indeed was a miracle, was it not, much greater than the one actually set forth in the book, in opening and shutting two tiny wooden gates!

There is a further lesson to be gathered from this same incident, and this by those who would deny the correctness of the Siddhanta as the only true interpretation of the ancient teachings contained in the Vedas and Upanishads. The Vow of the Vedas (the Word), when they shut the gates, was that it should not reopen except to their own, touch. But the gates flew ajar at the heart thrilling *Words* of Saint Appar. How was this? The Vedas could not lie. And so the only possible explanation is that the vow was never broken. What had shut the gates was the Divine Word, and what had opened was also the Divine Word. Only, the thoughts were clothed in different languages at different times. When both were Divine Words, there could be no inconsistency or contradiction or difference in their import. We point to the tradition to show that the people regarded clearly and believed implicitly that the exposition of Religion and Truth through the mouths of their Acharyas was fully in consonance with their ancient Scriptures. If it was otherwise, this tradition would not have gained currency, based as it is upon the authority and sacredness of the Vedas themselves; and no divine honors would be paid to such people. And this latter fact is not so insignificant a factor as might be supposed. It is not to every Siva Saint that such honors have been paid. In latter days, we had the Santhana Acharyas St. Maikandan and others, and these have not found entry into the portals of the old shrines. But there are separate Matams in the places where they lived, &c., wherein they are enshrined; as in Tiruvennai-Nallur, Kotravangudi, &c.

And latterly again, we have the case of Saint Tayumanavar,* than whom there is none so universally loved by saivas and non-saivas alike. Except the one image of him set up in Ramnad, there are no images of him in any of the old Temples. Further, we could point to the fact that in the days of these Saints, no internal schisms and sects had arisen, or at any rate, had acquired any sort of prominence. Our saints hardly allude to any such except, Lokayatha, Buddhism and Jainism, in their own works (we think *Mayavada* referred to by Saint Manikavachaka means Buddhism and not the Hindu Idealism of Sankara), no, not even to Pancharatra, unlike, for instance, the Arvars who allude to Pasupatha &c. And our own belief is that in these days, the Vedanta Sutras of Vyasa had not even been composed, and on a further consideration of various facts, such as the peculiarity of Metre, &c. (Mr T. Virabadra Mudaliar is doing yeoman's service in one of these enquiries) even the upper limit fixed by Prof. Sundram Pillai seems to be too late. Even taking this latter date, it will be readily conceded, that these Saints preceded all the acharyas such as Gauda Pada, Sankara, Ramanuja, Madhavacharya, and others, and it is remarkable that no works of these latter schools, we mean theological and metaphysical treatises, with the express object of propounding a certain view of God and Man, and meeting other views, are of an earlier date than the 8 or 9th century after Christ. Ofcourse there were no such Siddhanta treatises before this time, and no necessity was felt for such, till, in fact, the other schools were more or less establishing themselves. The works of our Acharyas also were not metaphysical, but altogether devotional, and they were not sectarians. They spoke as the mouthpiece of the whole Hindu people, representing Hinduism as a whole against the attacks of enemies of Hinduism. And of course, in our argument, we refer to the whole of the Tamil literature itself, antecedent to the Devara hymns and Tiruvachaka for the purpose of showing how these also do not reflect and represent the various schools of philosophy which we meet with after the 8th and 9th centuries. If these schools were in existence, in Southern India in those ages, and it had found any adherents among the people, surely, it would have found expounders in the people's language itself. We hope to say more about this some other time, and apologising to our readers for this digression, we proceed to the narration of the rest of the story.

The incident left however a sore pain in the heart of our Saint Appar. It was due to the fact that he found it rather difficult to open the gates and it seemed so light to Saint Sambantha to shut them. The feeling was not due to jealousy, but to a fear that it might be due to his own deficiency, and to his own inability to sound the Divine Will and Pleasure. With this feeling of pain and fear and love, he slept and God appeared to him and ordered him to go to *Tiruváimur,* where he would see the Golden and Effulgent Form of Himself.

Leaving Tiruváimur, they both went back to Vedaranyam, and while staying there for some time, the messengers of Queen Mangayarkarasi, and Prime Minister Kulachchiraiyar came to meet the Child, and after the greetings were over, they explained the object of their mistress in sending them to him. The moment he heard that the spread of the Jain faith was becoming intolerable to the people, he rose to go to stamp it out, and to make known his own faith. But the elder saint pleaded his own bitter experience at the hands of Jains, and the extreme youth of Sambandha as objections to the latter's going; and he offered to go himself if necessary. Our child for once proved refractory and would not listen to the sage advice, and told him that go he would, and the saint went on to the ancient seat of Tamil land, with great love and enthusiasm welling forth in his heart. After bidding farewell to him, he visited other places, and at *Tirupparaiarai Vadathali,* he recovered the old temple for the Hindus from the possession of the Jains, who had shut up the inner shrine. He visited Tiruvânaikka, and Trichinopoly and other places on the banks of the Kaveri, and getting on to the other side of Kaveri, and proceeding to *Tirupangili,* he felt tired from exertion, and want of food. And the Unseen Helper saw it, and lo, He appeared as a Brahmin keeping a water pandal &c., on the road and inviting our Appar. He fed and refreshed him. Asking where our saint was proceeding, he said he was also going thither. He accompanied him as far as the gates of the temple at Tirupangili, and disappeared. Our saint at once became aware of God's grace and love, and falling down, melted in tears and praise. Proceeding from there, directly to the north, he worshipped God at *Tiruvannamalai* with a hymn commencing with.

* Once we stayed near a bookstall in Chidambaram, for about 10 minutes. Every other man who came to buy, asked for a copy of Tayumanavar's Poems.

ஓதிமா மலர்கள் தூவி யுமையவள் பங்காமிக்க
"சோதியே துளங்குமெண்டோட் சுடர்மழுப் படையினா
யாதியே யமரர்கோவே யணியணாமலையுளானே [னே
"நீதியா னின்னையல்லால் நினையுமா நினைவிலேனே."

O Thou consort of Uma, O Jyoti bright
O Thou eightarmed, with the shining Axe of Fire;
Thou the First, and Foremost of Gods, and
Dweller in picturesque Annamalai.
Whom shall I meditate on, with flowers in hand
Except Thou.

In his "*Ilinga Purana*" Hymn he explains the mystery of this temple to the effect that God is infinite and that He is incomprehensible to them who would try to see him, with their own self knowledge and Egoism and without subjecting this self completely by melting it all away in the love and contemplation of the Supreme.

"He by whom It is not thought, by him It is thought; he, by whom It is thought, knows it not. It is not understood by those who understand it; it is understood by those who do not understand it." (Kena. ii. 3.)

Yet he says,

" தேடிச்சென்று திருந்தடி யேத்துமின்
நாடிவந்தவர் நம்மையு மாட்கொள்வர்
ஆடியபாடி யண்ணாமலை கைதொழ
வோடிப்போ நமதுள்ள வினைகளே."

If we love, He will surely respond to our love, and He is always loving indeed but we know not such love, and cannot feel it. Once we establish the connection with Him, by attuning our minds to His Will, the stream of immortal love and bliss will steadily flow on and fill us, soaking through and through, and transforming us even as Himself.

In the hymn he composed at Kânchi which he visited next, he emphasises the same truth.

கரவாடும் வன்னெஞ்சர்க் கரியானைக் கரவார்பால்
விரவாடும் பெருமானை விடையேறும் வித்தகனை
யரவாடச் சடைதாழ வங்கையினி லனலேந்தி
யிரவாடும் பெருமானை யென்மனத்தே வைத்தேனே.

"Who is imperceptible to the close and deceitful minded
Who is easily obtained by the pure-minded; Who rides on the bull,
Who, with hanging braids and swinging snakes and fire-filled hands
Dances in darkness, Him I placed in my heart."

In the other hymns composed at this place on the same occasion he addresses him in the refrain occurring in the last line of each verse as "the Supreme One, who dwelt in his heart." Passing on to other shrines, he visited *Mylapur* and *Tiruvotriyur*, and in the latter place he sung many of his hymns, a verse out of which we extract.

மனமெனும் தோணிபற்றி மதியெனும் கோலையூன்றிச்
சினமெனுஞ் சரக்கையேற்றிச் செறிகட லோடும்போது
மதனெனும் பாறைதாக்கி மறியும்போ தறியவொண்ணா
துனையுனு முணர்வைநல்காய் ஒற்றியூ ருடையகோவே.

With the boat of *manas*, and the oar of *bhuddhi*
With anger laden, one crosses the raging sea,
He founders against the rock of passion, and knows not God.
Grant me the wisdom to know Thee, O Lord of Tiruvottiyur.

Passing through *Pasur*, and *Tiruvalankadu*, sacred to the memory of our old sainted Mother of *Karaikal*, he visited *Kalahasti*, sacred to the memory of our great *Kannappa*, praised by saint Manickavachakar and Sankaracharya as the very embodiment of love. In the hymn composed at this place, he addresses God as "the inside of his eye," and his very soul, though out of his great beneficence, and for the salvation of mankind, He manifests Himself in every work of creation from the lowest to the highest; and in all the worlds; and fills them with His own divine glory and grace. He also paid homage to our *Kannappa* and becoming filled with the desire to visit the highest Kailasa hill, he traced his footsteps due north, and on the route, visited Srisaila* or Sri Parvata, one of the 12 great Siva Lingas of India and still reputed to be the favourite haunts of Mahatmas and Yogis. Our Sekilar describes the place himself in these terms.

மானவிஞ்சையர் வானநாடர்கள் வானியக்கர்கள் சித்தர்கள்
கானகின்னரர் பன்னகாதிபர் காமசாரிக ளேமுதல்
ஞானமோனிகள் நாளுநம்பனை வந்திறைஞ்சி நலம்பெறும்
தானமான திருச்சிலம்பை வணங்கிவண்டமிழ் சாற்றினார்.

The great Vignadaras, and Devas, Yakshas and Siddhas,
Gandharvas, and Nagas, and Kannaras,
Gnanis, and Munis, dwell here and daily worship.
Such a shrine is Srisaila, which our Saint also worshipped and sang in Tamil.

*Many people do not seem to know the Geography of this sacred shrine. The nearest Railway Station is Nandyal on the S. M. R. and from thence, there is cart track to the foot a distance of 40 miles, and uphill, not a difficult climb (there are halting places and dholis can also be procured), 20 miles. It should be visited during the Sivaratri feast which falls this year on 27 Feb. and friends who wish to undertake the pilgrimage will kindly communicate with Mr. J. M. Nallaswami Pillai, District Munsiff of Nandyal who will render every possible assistance.

Our saint from here passed through the Telugu country, thence through the Canarese country, Malwa Desa, Lada Desa, Madhya Desa, and to Benares. Passing still further north, he entered the uninhabited and scarcely penetrable forests and deserts and mountain tracts of the Himalayas. Without food or drink, without guide or help, he passed straight on and on, higher and higher with the one desire of seeing Kailasa dominating him. In this ascent, he recked not that his feet became sore and useless, that his knees which he tried next also became useless, that his hands which he used next to climb also became unfit. He then tries to move with his chest, and failing this, he tries to roll and roll on and on. When the whole body became torn to pieces, locomotion was impossible, and he stood still and motionless, with the love of God alone filling his every pore. Then God Himself appeared in the shape of a Mahatma who accosts him and hearing his mission to reach Kailasa dissuades him from this attempt. But our saint would not be dissuaded and he expresses his intention to perish rather than to abandon his wish. He disappears immediately and tells him to get up calling him by the name which He Himself gave him; and he got up with all his wounds healed and his body refreshed. He prays to Him to grant him his heart's wish, and the same Voice told him to bathe in the tank near by, when he would get up at Tiruvayyar, where he would be granted this beautific vision as at Mount Kailasa. He accordingly bathes in the tank rising up at the lafter place, he sees God as seated in Kailasa, and he is plunged in a sea of light and love. This incident by the way illustrates the famous lines in the " House of God" sung by St. Manickavachaka

சென்றுசென்றணுவாய்த் தேய்ந்துதேய்ந்தொன்றாம்
திருப்பெருந் துறையுறைசிவனே.

The more and more we part from our bodily, and sensory and mental and selfish attachments, the nearer and nearer do we approach the Supreme God, and when we see the great one, all our bonds fall off, with our own individuality. Why, there will be any number of obstacles, in trying to realize our highest aspiration, and such obstacles will even present themselves in the light of sage counsel and friendly and loving advice, but one has need to be careful about holding fast to his highest ideal, and he must cry on and on "Excelsior," " Excelsior."

He composed a large number of hymns at this place and visiting other places, he again happened to meet St. Sambantha. Nearing the great crowd of Bhaktas he mixed with it without making himself known, and approaching the palanquin in which our Child was carried, he also began to act as one of the bearers. While nearing the town, St. Sambantha began to enquire whereabouts our Appar was, and he anon came forward and prostrated before him. A great consternation filled our child's breast, and with trepidation, he got down from his palanquin and fell flat before our Appar and worshipped him, who worshipped him even as the latter fell. This gave great joy to their followers. Hearing from them about the great deeds that were performed at the capital of Pandi, his heart became glad, and he was also filled with a desire to know such great devotees as the Queen of Pandi, and her Prime Minister. He reached Madura, and praising God with several of his hymns, and after enjoying the friendship and hospitality of the king and queen and their prime minister; he visited other places in Pandi such as Tiruppuvanam, Rameshwaram, Papanasam, &c., and returning to the banks of Kaveri, reached finally *Tirupukalur* and there patiently bided his time composing many a song and verse, one of them being the famous verse

இருநிலனாய்த்தீயாகி நீருமாகி
  இயமானனா யெறியுங்காற்றுமாகி
அருநிலையதிங்களாய் ஞாயிறாகி
  ஆகாசமா யட்டமூர்த்தியாகிப்
பெருநலமுங்குற்றமும் பெண்ணுமாணும்
  பிறருருவுந் தம்முருவுந்தாமேயாகி
நெருநலையா யின்றாகிநாளையாகி
  நிமிர்புன்சடையடிகள் நின்றவாறே.

As earth, fire, water, air and Ejaman
As moon, the sun and space, as Ashtamurti,
As goodness, and evil, as male and female, Himself
  the Form of every form,
As yesterday and to-day and to-morrow, my Lord
  with braided hair stands Supreme.

He continued to perform his menial duty with the hoe, and while engaged in such work, God willed that everywhere should be found gold and pearls and precious stones of great value, and our saint regarded them no more than as so many stones, and with gravel and herbs, he lifted them with his hoe and threw them into the water. There was another trial for him also, which only made his greatness more manifest to the world. Some heavenly damsels descended before him, and with their lovely form, and sprightly dance, and rapturous song, and thousand and one other blandishments they tempted him, and he simply rebuked them aside, saying that it is not possible he could care for them when he had held fast to the Feet of the Most

Merciful God. And praying for the same mercy and race, he sang his last hymn commencing with

எண்ணுகே னென்சொல்லி யெண்ணுகேனோ
வெம்பெருமான் திருவடியே யெண்ணினல்லாற்
கண்ணிலேன் மற்றோர் களைகணில்லேன்
கழலடியே கைதொழுது காணினல்லால்
ஒண்ணுளே பொன்பது வாசல்வைத்தா
யொக்க வடைக்கும்போ துணரமாட்டேன
புண்ணியனே யுன்னடிக்கே போதுகின்றேன்
பூப்புகலூர் மேவிய புண்ணியனே.

and He was received into the self same Feet, becoming transformed into that unattainable Siva-gnana, and Sivananda.

This great event happened at *Tirupukalur*, on Sadayam day in the month of Chaitra, which happy event falls on 24 April next, which it is hoped, our brothers would celebrate in a fitting manner.

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## THE DRAVIDA BHASHA SANGHAM.

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### MEMORANDUM OF ASSOCIATION.

1. The name of the Association shall be the Dravida Bhasha Sangham.

2. The objects of the Sangham shall be—

   (1) The publication of ancient Dravidian works;

   (2) The production and development of Dravidian literature on modern lines.

3. The means to be adopted for carrying out the objects of the Sangham shall be—

   (1) The publication of a journal by the Sangham in the principal Dravidian languages, viz., Tamil, Telugu, Malayalam and Canarese;

   (2) The delivery of lectures in the above languages, from time to time, under the auspices of the Sangham, on such subjects as are within the scope of the Sangham;

   (3) The publication of standard books on scientific and literary subjects in the above languages, or the payment of grants-in-aid for their publication, as the Sangham may deem expedient or necessary;

(4) The award of prizes and medals in recognition of merit in original works;

(5) The grant of honoraria for translations and adaptations of prescribed works;

(6) The determination by the Sangham, by periodical conferences of competent persons or by other means, of suitable expressions to convey scientific and technical ideas.

4. We, the several persons whose names, occupations and addresses are subscribed, are desirous of being formed into an Association in pursuance of this Memorandum of Association:

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RULES TO REGULATE THE WORKING OF THE DRAVIDA BHASHA SANGHAM.

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(6) The determination by the Sangham, by periodical conferences of competent persons or by other means, of suitable expressions to convey scientific and technical ideas.

4 The Sangham shall be open to all classes, irrespective of sex, colour or creed, and shall consist of—

(i) Patrons;
(ii) Life-members;
(iii) Honorary members; and
(iv) Ordinary members.

*Patrons* shall be those who are elected as such by the Sangham.

*Life-members* shall be those who contribute not less than Rs. 100 to the funds of the Sangham.

*Honorary Members* shall be those who, whether they are otherwise connected with the Sangham or not, are chosen as such, in consideration of distinguished literary work done in connection with the Dravidian languages and literatures. The total number of such members shall not exceed 24

*Ordinary Members* shall be those who pay an annual subscription of Rs. 5.

5. The management of the Sangham shall vest in twelve of its members, to be styled Directors, resident in Madras or in its neighbourhood, and including a President, a Vice-President and two Joint Secretaries. Ordinarily, three of the Directors shall represent Tamil, three Telugu, two Malayalam and two Canarese.

6. The first Directors shall be appointed at a general meeting of the members.

7. Any vacancy on the direction shall be filled by the remaining Directors, subject to the approval of the general body of members at the next annual meeting.

8. The financial control of the Sangham shall vest in the Directors.

9. There shall be a meeting of the Directors once a month, ordinarily on the third Friday, to pass the accounts of the Sangham for the previous month and to dispose of current business.

10. Five Directors shall form the quorum of monthly meetings, and all questions shall be decided by the majority of votes of those present.

11. The President shall be the Chairman of monthly meetings and, in his absence, the Vice-President and, in the absence of both, any Director, other than either of the Secretaries, shall be elected. The Chairman shall have a casting vote when the votes are equal.

12. The Directors shall have power—

(i) to make additions to or alterations in the rules from time to time, subject to the approval of the general body of members at its next annual meeting;

(ii) to appoint sub-committees consisting of members selected from among themselves, or of other members, or of both, for any special purpose and to issue instructions for their information and guidance;

(iii) to entertain such establishment as they may consider necessary for the working of the Sangham; and

(iv) to take such steps as they may consider expedient to promote the interests of the Sangham, provided they are not inconsistent with its main objects set forth above.

13. The Directors shall not directly undertake the printing or the sale of any of the works published by, or under the auspices of, the Sangham. It will, however, be open to them to make the most advantageous arrangement possible for the publication of its journal or of any other work with any firm or printer or publisher and to prescribe the size, type, binding, &c., of its publications.

14. It shall also be competent to the Directors to issue the journal to members on such terms as they may deem expedient.

15. The Directors shall have power to refer to one or more Honorary Members of the Sangham, any publication submitted for their approval, or any work done under their orders, for opinion and suggestions for its improvement and to remunerate such Honorary Members in the most suitable manner they may think of.

16. The Directors shall cause minutes of their proceedings and of the proceedings of the general meetings to be kept in books.

17. All moneys of the Sangham shall be lodged in an approved Bank.

18. One of the Secretaries shall be *ex-officio* Treasurer. He shall collect the subscriptions and other dues, remit them to the Bank from time to time whenever the amount in his hands exceeds Rs. 25, place a statement of receipts and charges before each monthly meeting, and prepare an annual report for submission to the general body.

19. The election of Patrons and Honorary Members shall be made by the general body of members on the recommendation of the Directors.

20. An annual meeting of the members shall be held in December in Madras or any other locality which the general body may previously fix.

21. The Sangham shall have power to recognize local committees in all localities in which twelve or more members reside.

22. It shall be competent to local committees recognized by the Sangham—

(1) to elect a Secretary, who shall collect and remit the subscriptions to the Treasurer, convene meetings of local members when necessary, and circulate to them the proceedings of the Directors or the general body of members, communicated to him for general information;

(2) to bring to the notice of the Directors of the Sangham the names of persons in and about the place who, in their opinion, deserve to be elected Honorary Members or to be awarded prizes and medals for original works brought out by them.

(3) to arrange for the delivery of periodical lectures or of courses of lectures on such subjects as are within the scope of the Sangham;

(4) to recommend the incorporation in the journal of the Sangham of such lectures as are of an interesting nature;

The local committees will co-operate generally with the Directors in the work of the Sangham.

23. Any petty contingent charges which a local committee cannot meet shall be borne by the Sangham and be paid out of its general funds.

24. The Sangham shall have a common seal, which shall be affixed to all documents emanating from it.

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## DRAVIDA BHASHA SANGAM.

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The first meeting of the Directors of the Dravida Bhasha Sangam, which has been registered under Act XXI of 1860, was held at Pachaiyappa's Hall on

the 19th instant, with Dewan Bahadur P. Rajarathna Mudaliar in the chair Mrs. Brander's suggestion about the translation and adaptation of the whole or portions of Paul Bert's "The first year of scientific knowledge" was received with thanks and it was resolved she be requested to obtain the author's permission for the same. Messrs T. M. Appunedungadi and H. Narayana Rau were requested to make out a list of scientific and technical terms employed in physics and Chemistry with a view to enable the Sangam to determine their suitable vernacular equivalents.

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## AVATA'RAS.

We had heart-melting lectures this year on the subject of the Avataras by Mrs. Annie Besant, on the occasion of the Annual Convention of the Theosophical Society, at Adyar, (Decr : 1899). We shall now offer a few independent remarks on the subject, borne out by the Sastras ; and the public are invited to compare these with the utterances of the revered lady.

1. The *Vishvaksena Samhita*, an authority on Avataras, tells us that Avataras are infinite. They are of two kinds, *mukhya* and *gauna*, or primary and secondary. To understand the place which the Avataras occupy in the process of cosmic evolution, it is necessary to tell our readers that Isvara's manifestations are fivefold.

i. *Para* ; the transcendental, spiritual.

ii. *Vyûha* ; the agency for the primary manifestation of the Kosmos, performing different functions, as Vasudeva, Pradyumna, Aniruddha and Sankarshana.

iii. *Vibhava* ; (the becoming like the creatures), or the incarnations.

iv. *Antaryâmin*=the Indwelling Ruler.

v. *Archâvatâra*=the visible image.

Of these V classes (for the details of which the reader is referred to the English translation of Ramanuja's commentary on Gita p: 9, and table, p. 257—258), class iii is I'svara appearing as Avataras, containing its roots in the *Vyûha* form of God reposing on the waters of the milky sea (Kshirabdhi), and a verse in Harivamsa tells us :—

ఏషనారాయణశ్శ్రీమాన్, క్షీరార్ణవనికేతనః ।
నాగపర్యఙ్కముత్సృజ్య హ్యాగతో మథురాంపురీం ॥

(Esotericists as well as our scientists may exercise their ingenuity as to whether the *milky sea*, may not be the *milky way*=the cosmic dust from which universes are projected,—from the material stand-point—).

The place of Avataras is thus fixed in the chain, one end of which is *para*, the spiritual universe, the other the material, where Isvara is most accessible through images (Archa).

2. Of the Avataras, we have said there are two kinds :

i. *Mukhya*=primary.

ii. *Gauna*=secondary.

Primary Avatar is *direct*, the secondary *indirect*. The primary are those where I'svara is directly Soul of an organism taken for a special purpose, such as *Matsya* (the fish), *Kûrma* (the tortoise) &c ; wherein the full Isvaric nature is present, and as stated in verse (*Vishvaksena Samhita*) :—

ప్రాదుర్భావాస్తు ముఖ్యాయే, మదంశత్వాద్విశేషతః ।
అజహత్స్వభావవిభవా దివ్యాః ప్రాకృతవిగ్రహాః ।
దీపాద్దీపాఇవోత్పన్నా జగతోరక్షణాయతే ॥

the direct Avataras partake of the full nature of Isvara, not omitting part in one place, and taking part only for Avataric purposes ; and they are further likened to one light proceeding out of another. This class of Avataras is fully explained by the Bhagavad Gita verse iv—6, explained by Ramanuja in his commentary, thus :—

అజోఽపిసన్నవ్యయాత్మా భూతానామీశ్వరోఽపిసన్ ।
ప్రకృతింస్వామధిష్ఠాయ సమ్భవామ్యాత్మమాయయా ॥

"I enter into My own nature (Isvaric nature), take My own form ; and with My own free-choice I take on births" ; and Ramanuja further refers the reader to Sruti texts such as

"*Aditya varnam* &c.," Tait : Up : III—8.
"*Kshayantam* &c.," Tait. Samh : II—2—12.
"*Ya esho* &c," Chh : Up : I—66.
"*Tasmin Ayam* &c.," Tait. Up. I—6—1.
"*Bhú-rupâs* &c.," Chh. Up. III—14—2.
"*Sarva karma* &c" Chh : Up. III—14—2.
"*Mahá rajanam* &c." Br. Up. IV—3—6.

The secondary (*gauna*) Avataras are the *Avesa* Avataras, or the indirect Avataras, meaning that Isvara enters for the time being into an already ensouled organism. These are again subdivided into :—

i. *Svarup-âvesa.*

ii. *Sakty-âvesa.*

To class i, belong such manifestations (*âvirbhava*) as in Parasurama ; and to class ii, such manifestations as Brahmâ (demiurge) for purposes of creation, and Siva, for purposes of destruction, &c.

Mahavishnu is thus the root of all Avataras, as Mrs. Annie Besant beautifully explained ; and except Him, all other souls go under the category of *chit-tatwa*. Brahmâ and Siva are workers in the field of Prakriti, and we learn

that in the Avatara of Krishna, Krishna plays, and his flute is Siva Himself.

Swami Ramakrishnananda's lecture on Pastoral Sri Krishna (1898) reads thus:—

"To Sri Krishna who with flute in His hand merrily sings away His time leaving the duties of creating, preserving and destroying to their hands. Can the loving servants who surround a master ever bear to see Him working in their presence? The nature of a good servant is to see his master never troubled in any way. So how can the innumerable devotees who surround God ever bear to see their beloved bound in chains of duty?"

3. The motive for both kinds of Avataras is said to be Isvaras' *iccha*, or *lila*, will and pleasure. In the one case, viz., the primary or direct Avataras, such as those like man (Rama, &c.,) like animal (*matsya* &c.,), like vegetal (*Kubjamra* of the forest), animal-man &c. (*nrisimha*), &c., Isvara is present in his own spiritual typical form (*asâdhârana vigraha*); and in the other case, viz., the secondary or indirect Avatars, this *vigraha* is absent. To this latter class belong all the God-like manifestations through the channels such as Vidhi, Siva, Pavaka, Vyasa, Jamadagni, Arjuna, Vittesa, &c.; and as said in verse:—

బ్రహ్మరుద్రార్జునవ్యాస సహస్రకరభార్గవాః ।
కకుత్థ్సాత్రేయకపిల బుద్ధాద్యాయెసహస్రశః ।
శక్త్యావేశావతారాస్తు విష్ణోస్తత్కాలవిగ్రహాః ।
అనుపాస్యాముముక్షూణాం యథేన్ద్రాగ్న్యాదిదేవతాః ॥

No one who is a postulant for Moksha or final release from birth and death can worship the *Sakty-avesa* Avataras of Vishnu, such as Rudra, Kapila, Buddha, &c., but only those can worship them who are desirous of material happiness.

4. The object for which Avataras are made is said to be three-fold:—

i. For the protection of the good

ii. For the destruction of the wicked.

iii. For re-establishing Dharma.

Sri Ramanuja in his Gita Bhashya writes thus in his own emotional manner: (P. 141. English translation)

"The good or virtuous are those who feel that without seeing Me they cannot live and move; cannot sustain their very being. They are those to whom a single moment of My absence from their memory, is as it were a *kalpa*."

"For the protection of these holy men,—lest they, in their agony (*viraha*) at not seeing Me, pine away—, I grant them the privilege to be able to see Me and My doings, and hold converse with Me and so on.

"For this purpose, viz., (1) protecting the good (2) destroying the wicked—and (3) for re-instating the Vaidik or Veda forms of Dharma, which had suffered decay, I take Incarnations. *Dharma* is, in fact, Modes of My worship. My manifestations as Avataras serve as Objects of that worship. And hence, I become like the devas, like men, &c, from age to age"

I incarnate whenever I chose without regard to time and place."

Kuratt—azshvan alias *Srivatsânka*, the immediate disciple and devotee of Ramanuja sums up the mystery of the Avataras in one verse:—

యేభక్తాభవదేక్భోగమనసో నన్యాత్మసంజీవనాః
తత్సంశ్లేషణతద్వియోగనిధనాద్యర్థం, వనాద్రీశ్వర ।
మర్త్యేష్వంయదవాతరస్సురనరాద్యాకారదివ్యాకృతిః
తేనైవైత్రిదశైర్నరైశ్చసుకరం స్వప్రార్థితప్రార్థనమ్ ॥

5. There are Puranic stories which account for some of Isvara's Incarnations as due to Bhrigus' curse, thus making it appear that not by will and pleasure (as stated in para 3 *supra*) but by press of karma (as we men are) is He born. But Lingapurana 2, explains such circumstances as indicating not that He is karma-bound, but improves on any pretext opportunity may offer, to incarnate. The verse is:—

సర్వావస్థేషువైవిష్ణోః జననంస్వేచ్ఛయైవతు ।
ద్విజశాపచ్ఛలేనైవం అవతీర్ణోపిలీలయా ॥

6. In the Taittriya Upanishad, a passage says:—

"Unborn is born in many ways" and yet His birth as in Devaki is not to be construed as that by which we karma-bound souls are born. For we have such passages in our Scriptures as tell us:—

(1) నతస్యప్రాకృతామూర్తిర్మాంసమేదోస్థిసంభవా ॥

*I. E.* His form is not of the material kind composed of flesh, fat and bone (Mahabharata.)

(2) నభూతసంఘసంస్థానో దేహొస్యపరమాత్మన ॥

*I. E.* Paramatma's body is not aggregated of the (material) elements (*Mahr-bha*)

(3) కల్పేకల్పేజాయమానస్స్వమూర్త్యా ॥

*I. E.* By His own Image, born in age and age (Do. *Mansalaparva*.)

(4) నైషగర్భత్వమాపెదె నయోన్యామవసత్ప్రభుః ॥

"Omnipresent, never did He become fœtus; never did he dwell in the womb" (*Mahabharata*).

If it be asked by the modern day critic, how is such a Law possible, the Puranas ralate a story:—

"There was once a King, Yuvanasva by name—the father of Mândhâta, of the Ikshvaku-Race—who unwittingly drank magnetized water (*Mantra-puta-jala*), inten-

ded to be drunk by a childless lady, in order to give her a child. But the consecrated water had its effect on the male, *Yuvanasva*, and he became big with child." If such an event is possible, and if ordinary magnetized water possess the virtue of producing a child on a male, what is there impossible in the *Omnipotent* (*prabhu*) Godship making it appear as if springing from a womb, and yet not so ? Srimad Bhagavato (x—3—8) tells us that like unto the full moon rising above the Eastern horizon did He, Vishnu, come forth from Devaki,—He (*Vishnu*) who dwells in every breast—and Vasudeva in his hymn to the Revealed God says:—

అప్రవిష్టః ప్రవిష్టఇవభావ్యసె (Bhagavata x—3-14.)

"Not entered, Thou appearest as entered !"

Rishi Parasara says:—

'కిఴక్కే యుదిక్కుమాదిత్యనుక్కు స్పర్శముండాకిల్, ఇవళ్ళ యుదరత్తిల్ స్పర్శముండావతు,"

"If the sun rising in the east be in contact with the East, then has He also contact with her *(Devakis') womb*."

We fail to find the passage among the papers we have, where Mrs. Annie Besant, with her heart overflowing with devotion, and her mind soaring in the mystic planes from which she could intuit the mystery of Avataras, dwelt upon the circumstance of Krishna dwelling in Devakis' womb. Her words were somewhat to the effect that not like the helpless baby man did He dwell in a woman; not like a worm crawling in mud and mire, did He crawl in the stinking surroundings of the fœtus; not like ignorance dwelling in darkness did He dwell in Devaki's womb; not imprisoned and fettered, and smothered and tormented did He immure Himself in the dirty dungeon of flesh; not like the pitiful child of insignificant man, was He the child of Vasudeva; not propelled by karmic relations to suffer the fruits of karma, did He first appear in the dark prison made by Kamsa; but He was the eternal invaluable gem, ever resplendent, and Devaki was but the pure and shining vessel chosen to hold this priceless gem for a time, acting as its protection, acting as the transparent cover, showing forth and enchanting the value of the immortal emerald contained within, &c.* These are our own words. How we wish we had Mrs. Besants' own to quote here; how we wish we had the power to carry our consciousness back to the astral records, and copy her eloquence, burst of feeling, and her contemplative mood, direct from there! How we wish we were able to fly to her in our astral form and hear once more from her own lips what then fell, and brought tears from our eyes and drew forth our universal admiration and delight. It was a feast to be realized by one actually present there, not to be realized by the higest effort of our imagination.

We copy also a beautiful simile in connection with Krishnavatara from Swami Ramakrishnanda's Lecture "The Pastoral Sri Krishna," for the information of our readers:—

"As the hungry, emaciated and famished Esquimaux living in his snow house for weeks and weeks together, spending almost all the victuals that he had gathered in his den before he entered it with all his family to pass away the longest night on earth,—when a greater portion of that night has been spent and still some more weeks are remaining to bring in the equally longest day, leaps up with joy and springs out of his den with trap in hand to hail the gladdening light of the most beautiful and magnificent Aurora Borealis, so the hearts of Devaki and Vasudeva leaped with joy at seeing the enchanting face of the smiling and sweet-looking lad that came running towards them, and thus charmingly accosted them :—"Father and Mother, weep no more. I have come at last to your rescue and to the rescue of all the good. Earth shall have to complain no more. The days of the wicked have been numbered. The wretched Kamsa is not to hold his sceptre long. He has no power to kill me. I am too subtle and too strong for him. Open your eyes and see me *as your child*." (Italics ours).

7. Anna Vasanta gave a reason for selecting ten Avataras amongst many, and in the order of fish, tortoise, boar, &c., as typical of the several stages of cosmic evolution, as confirmed by the latest geological researches into the earth's strata. A question arose amongst the orthodox Pandits whether the Avatara or Descent of the Perfect Isvara is only once, viz., into the fish (say) and that thence the descended spirit passed on into the tortoise, thence carried on into the boar, and so on up to the Kalki. This view is strengthened by the passage: దీపాద్దీపాఇవోత్పన్నాః (*Vishvaksena Samhita*) or as "lights lighted from a light." But this very passage gives us the clue for another interpretation, which is accepted by the Pandits as the fact, that every Avatara is a light, an independent light, lighted from the *Original* light (the *Vyuha* light, as shown in para 1). Hence every Avatara is a fresh descent, and complete, except the *Avesas* and *Saktis*, as already explained.

Even if either interpretation be true, we see no difference, whether, every Light be lighted from the Original Light, or every Light is lighted from its antecedent expring Light, so long as every Light is complete *per se* in every characteristic contained in the Original Light.

* *Foot note*:—In the notice of the life of Lord Gauranga by the *Light* (London) we find : —we do not know that it is imposible for a spiritual influence of a high degree to form for itself a human medium, nor why even in the womb, there may not begin the 'preparing of the body,' * * * "So far as our knowledge of the Laws of spirit manipulation of matter goes, there is undoubtedly much that favours the hypothesis. And, naturally, a spiritual intelligence of a high degree would prepare for itself a fitting medium, one of beauty and strength in intellect and form."

8. We shall now make a few remarks on the justification of the Avatar Sri Krishna's wonderful conduct in His relation to the cowherdesses, &c., which has been made the subject of so much acrimomous controversy, by the Christian Missionary misreading it. At any rate the Missionary *believes* this incident, though he was no witness to it at the time! This is in itself a wonder, and must be due to the charm issuing from Krishna's Flute! But the Missionary *refuses* to believe,—as he *believes* the stories of theft and rape—such incidents as those of Sri Krishna lifting up a mountain on the top of his finger for days, when He was still very young. Why ?!! Further, why does the Missionary forget the Teacher in him, of Bhagavad Gita? "Oh: No. Bhagavad Gita is a forgery from the Bible" says he. But how can you prove it? "Proof," Why I *believe* in the stories of theft and rape, I do *not believe* in the superhuman miracles performed by the dozen; and I *say* that Gita is pilfered. That is proof enough! *Bus*!!! To return.

If you consult Sri Bhagavata ×—33—28 to 41, you will find there king Parikshit himself asking Suka Maharshi, how the Mission of re-establishing the Dharma, &c.,—which was Sri Krishna's Mission—was consistent with his conduct on many occasions offensive to the moral law, as is laid on society for practice. And Suka answered to the following effect.

(1) "Any refuse may be thrown into fire. Will it soil the fire? No. But fire will burn the refuse through. Such is He, Lord Krishna, the Spiritual Fire. (For example, the fire of life in the body prevents it (body) from stinking).

(2) "No ordinary man dare break the moral law however. For if he does, it will be like drinking poison which will kill him; whereas Rudra drank poison born of the Ocean, and remained unhurt.

(3) "But God did act in such a manner and I shall adopt that as my rule of conduct" you may say. But this is not right. Act as the Gods tell *you* how to act; say the Sastras. (Why, Sri Krishna reprimanded the cowherdesses for coming to Him, told them to return home, saying that their salvation lay in their unquestionable allegiance to their husbands, be they lame, dumb, blind, leper, or even dead). "It is death for a man to imitate the doings of God."*

(4) "But why did they act in an objectionable manner," you may still ask. Their acts have no Motive, of either gain by acting in one manner or loss by acting differently. They act so as to fulfil or grant us the fruit of our merits and demerits. Hence they come into our midst. (Bh: Gi. III. 22, 23 and 24, explains this point most lucidly and V-8-9 says, "doing, they do not; eating, they eat not, &c.

* P. 37, Pasotral Sri Krishna.

(5) "Where is the charge of right and wrong, My dear King! against those higher Beings, under whose rule all creatures, from rock to Deva, are.

(6) "When even creatures of him, the Munis, who are satisfied with serving the dust of his Holy Feet, who are delivered of all bonds, by the fire of devotion,—are above all Law, and can act as they will, assuming at will any body, what of their Creator!

(7) "Not only of the cowherdesses, Prince! but as well of the cowherds, and of all, is He the In-Mover. He is Lord, and He takes up any body for sport.

(8) "In compassion for man, doth He put on Man's garb, and acts so that the very holy remembrance of such acts may liken him to Him.

(9) "The cowherds certainly had as much respect for their wives' chastity as any of us have; and yet when the wives ran away to Krishna, did they resent? No. Nor did they not find their wives sleeping as well by their sides!! (wonder of wonders, this!).

(10) "Not liking, and yet did the wives, return early in the morning, to their husbands!

(11) "Listen to this Holy History, King! this History which portrays the conquest over desire, and thy own desires—a disease of thy heart—shall depart.

Parâsara Maharshi tells Maitreya in Vishnu Purâna (V. 13, 60 to 62):—

(1) That *boy merely*, Sri Krishna, did thus revel with the Gopis all the night through!

(2) But what is He? Is He not, like the air everywhere is? as in the Gopis, so in their husbands as well, and among all?

We were delighted this year to meet Lodd Govindas, that Krishna-Bhakta of Krishna-Vilâsa (Madras), who gave us his Book on Krishnopanishad. This was a most opportune gift. As we heard Vasantâ, we read this; and one seemed to be the commentary on the other. (Mr. R. A. Sastri has done a real service by his translations of Gopalatapani and Krishnopanishads). We read in this invaluable book thus: (p. v. Introduction).

"Indeed Srî Krishna has been a mystery for the enlightened generations of these days. Aye; he will be a mystery for a long time to come to the general public, so long as the "supernatural" has not been grasped within the "natural", and until the sacred writings of old are rightly understood. The hard crust of allegory and metaphor should be broken through and the cleft will then show a soft and shining interior that will amply repay a diligent search after Truth. The greatest obstacle in the way of understanding Srî Krishna seems to lie in his alleged relation with the cowherdesses. To the so-

called westerly-educated mind of our days which is prone more to criticize than to understand, which cares so much for the physical body that it can seldom rise to any spiritual conception of things, it is but natural that the love of the Gopis should be held up as the eternal theme of discussion and misinterpretation and it is no wonder that the Christian Missionary should single that out as the special object of his attack."

Almost at the same time, Swami Ramakrishnànanda favoured us with his "Pastoral Sri Krishna", and we were delighted to read therein, among a host of other passages, the following :—

"Critics are not wanting who find a great flaw in His character in this portion of His life (*Râsa-lila*); but they commit a great mistake in classifying him as human. After what we have learned about this God-man's life in our previous discourse, is it reasonable for us to class him with ourselves! Almost every incident in His life is superhuman. In such a case, how can we reckon him as man? And since He was not a man, we must not judge Him from our stand-point. What is bad for us may be good for Him. The food of a baby is milk; if I force it to eat highly seasoned and amply buttered solid food, it will die. It is a crime to give such food to a baby. But for an adult, it is healthy and invigorating, &c."

* * *

"He is not in any way blameable for his conduct which in an ordinary man of the world, cannot but be culpable."

We have Vasantâ herself again in p: 11 of her "Individuality" (July 21st 1898); telling us :—"But remember that whether a thing is right or is wrong for any given individual depends upon the stage which that individual has reached in evolution. * * * According to the rung of the ladder upon which a man is standing will be the rightness or the wrongness of his activities." This general reasoning applicable to the law of Evolution may be applied in the particular case of Krishnâvatar. Anna Vasanta in her Fourth Lecture on Krishnâvatar dwelt pathetically and long on the vindication of his incidents with the cowherdesses. According to the report we have in the Hindu we read :—

"Mrs. Besant here referred to two of the incidents in the Lord's life which blasphemy takes hold of, to insult and annoy the devotees of the Lord. What was the period in life of the Lord when these occurences were related? He was between six and seven years of age and the accusation is that he had immoral intimacy with the Gopis at this age! With fine satire she asked whether these traducers have ever read the history that they are criticizing. It is distorted imagination that is responsible for all these calumnies. The esoteric meaning of the Gopis being deprived of their cloths and of the Rásakrida was told in language of sublimity and of dignity. Eloquence could not have been finer or nobler than that with which Mrs. Besant depicted the Boy God. She lingered long upon the subject and she seemed unwiling to leave this child and to take him on to His next stage."

Nothing should stand between us and our God, is the secret of the Gopis being deprived of their raiments. The soul should go to its Lord in the *nakedness* of spirit and in poverty. All self-ness (*ahankara*) must be set aside. Love unselfish, love in utter self-forgetfulness, love filling every pore of one's being, love for lover's sake, and service for Master's sake, like our own reflection in the mirror (as Srimad Bahgavata tells us), love unreserved, exclusive, unflinching intensely rich and warm love for God was what the Lord asked and showed.

(9) But who were the Gopis? Open the 1st page of Krishnaponishad and there you will read :—

*Om.*

1. Attracted by the perfect formation of the limbs of Sri Rama, incarnation of Mahavishnu who is characterised by *Sat*, *Chit* and *Ananda*, and bewitched by his transcendent beauty, the Munis who were dwelling in the forest address Him thus:

2. Our incarnation on earth is said to be unholy. May we embrace you (and be sanctified)?

3. (Sri Rama replied): "In another cycle when I incarnate as Krishna, ye shall be born Milkmaids (Gopikas). Then shall ye embrace me.

4. (The Munis rejoined). When you next incarnte (as Krishna) you will make us Gopikas. Please let us touch your limbs now, and then we shall take other forms. We would (gladly) be born again and again if only we are allowed the pleasant privilege of touching your limbs in every one of those births.

If you want to learn all the esoteric meaning of the great drama Lord Krishna played, we would request you to read the above Upanishad, the Gopala-tapani and Rama tapani through, and that highly erudite series known as the *Nityanu Sandhana Series*, especially the 3rd Part, called Tiruppavai, of St. Andal, translated and published by Mr. M. B. Srinivasiengar of Mysore.

10. We had the high privilege this year simultaneously with enjoying the love-lectures of Anna Vasanta, the enjoying,—with tears in our eyes, and heart expanding into the universe, and mind leaping 5,000 years back to when the Lord enacted his divine Drama,—with esteemed friends like Mrs. B; Hon'ble M. Iyer, Bro. K. T; G.-Dasa, Ed. Beh; Lord G. Swami Ram-da; Bili; J. M. N. and many others, the subject of Avataras, as sung by that love Saint Parankusa, or Nammalvar, the incarnation of the *thirst* for

*Krishna* (Krishnâtrishna-tatvam ivoditam): Thus did the Saint sing:—

ఈశన్ వానవర్క్కెన్నెన్నాలదు
తేసమో ? తిరువేఙ్గడత్తానుక్కు.
నీశనేన నిఱైయొన్ఱుమిలేన్ ; ఎన్గణ్
పాశంవైత్తాల్ పరఞ్జుడర్ శోదక్కే.

"Holy Lord of the hill of Venkatachalam! Is it any glory to Thee if Thou be sung forth as the Lord of the celestials! Who cares for such a Lord. If the Lord is away from us, hidden, what matters it to us if he sits on the Throne, with celestials surrounding him? In the Heavens where it is all light, Thy Light is nowhere. Thy Light is not felt there. But descend (*Avatar*) to us, come into our darkness, rise above the horizon, cast the rays of Thy Eyes on us below, then and then only wilt Thou be glorified, then and then only canst Thou shine, then and then only shalt Thou be Lord indeed; then and then only Thou shalt be known. By Thy grace shalt Thou be known, by Thy condescension shalt Thou be recognized, by Thy love shalt Thou be glorified; never by Thy putting on the aspect of the High God, far from us sinful mortals; unapproachable, unattainable, and invisible in the darkness of our earthly life. Light! come into our utter darkness and Thou shalt shine Thyself all the better here. Here with me, is there full play for Thy Grace. O High! descend to the low; O Way, show the way to the wayless."

"Isvara is never alone, nor does He ever desert us" is the assurance that all our Hindu Scriptures give us. In Svarga (Paradise) as well as in Naraka (Hell). Is He ever our friend and benefactor says Vishvaksena Samhita:

స్వర్గనరకప్రవేశేపి బన్ధురాత్మాహి కేశవః.

and the Holy Bible echoes the same truth in psalms 139—8:—

"If I ascend up into heaven, thou art there;
If I make my bed in hell behold thou art there."

11. Blest be Anna Vasanta! May she live long enough to catch the fire of devotion even such as that which melted the hearts of the Krishna-inspired Saints Nammalvar, Andal and others of South India!! May we, through her be blest with the glorious sight of our Lord, even if it be for a second—for that Divine Vision for which saints like Sri Yamunâchârya (the Guru of Râmânuja) thus panted:—

సకృత్త్వదాకారవిలోకనాశయా
తృణీకృతానుత్తమభుక్తిముక్తిభిః.

"Oh, for a flash, a twinkle of Thy Divine Form! for which I have sacrificed all, not only all that material universes are capable of offording (*bhukti*), but as well as all spiritual enjoyment and final deliverance (*mukti*)

ALKNODAVILLI. G.

## RESOLUTIONS OF THE EDUCATIONAL CONFERENCE.

Recently, the Director of Public Instruction convened a Conference of educational officers in Madras at which the following resolutions were adopted:—

1. That while this Conference thinks that perfect liberty should be left to Managers to adopt whatever language they please as the medium of instruction, it is of opinion that Managers of schools, other than those for Europeans, should be strongly advised to adopt the Vernacular as the medium of instruction up to, the Third Form.

2. That English should not be recognised as an optional subject until the Third Standard, and that the teaching of it for the first year be mainly oral.

3. That, considering that the obligation to teach the optional subjects is only upon those schools that are aided on the fixed grant and on the salary grant systems, the present number of two optional subjects required to be taught in the Primary and four in the Lower Secondary Standard be maintained.

4. That under the optional subject, Kindergarten boy's school be allowed to omit either No. 1 (occupations) or No. 3 (action songs) of the sub-divisions.

5. That Hygiene be not begun before the Fourth Standard.

6. That the teaching of Geography begin in the Third Standard instead of the Second Standard. (This was carried by a vote of 11 to 10)

7. That Euclid be removed from the Sixth and Seventh Standards.

8. That Algebra be omitted from the Seventh Standard.

9. That pupils in Lower Secondary classes bringing up Sanskrit, Persian, or Arabic as a separate subject be required to bring up along with it Vernacular reading and composition.

10. That Book-Keeping and Commercial Correspondence be added to the list of optional subjects in the Lower Secondary course.

11. That the greatest importance be attached to translation and classical Vernacular and English Composition.

12. That sufficient importance being already attached to the subject of mental arithmetic in the curriculam, no change is required.

13. That, as a present, schools be not restricted in the number of optional subjects they bring up for grant examination

14. That, seeing that managers have now liberty at the every term to promote pupils to any higher class, no change be made in the length of the primary course.

15. That the Indian History to be brought up for examination by pupils of the Fourth Standard be about 20 easy stories from the History of India, as in any approved book, such stories being fairly representative of whole of Indian History.

16. That the Vernacular poetry set for the Primary Standards be simple and intelligible to young children.

17. The drawing be not made a compulsory subject in Lower Secondary classes.

18. That this conference believes that there exists a widespread misapprehension that a course of study which leads up to a University course is practically prescribed by the present courses of instruction and standards of examination and that managers have little or no option in determining what subjects shall be taught and that it, therefore, suggests that there be inserted in the Educational Rules a paragraph pointing out that the only compulsory subjects in the course of instruction, are reading, writing and arithmetic, there being a very wide choice of other subjects adapted to the needs of all classes of the community and all grades of schools, and also that managers of such schools as are intended for pupils who are not likely to continue their studies beyond the Primary Lower Secondary stage, should be recommended to choose such optional subjects as will best fit their pupils for the studies of practical life

19. This this Conference desires to express its opinion that it is eminently undesirable that pupils should appear for the Primary Examination.

20. That this Conference desires to express its opinion that it is eminently undesirable that pupils in boy's schools should appear for the Lower Secondary Examination.

21. That a Sub-Committee consisting of the undermentioned members be appointed to bring the curricula into harmony with the resolutions passed by this conference :—

Mrs. Bnander.
The Rev: J. Cooling.
Mr. E. Marsden.
Rao Bahadur C. Nagoji Rao.
and M. R. Ry L C. Williams Pillay.

22. That, with a view to give the study of agriculture of more practical character the question of introducing a practical test in the fourth and higher Standards be referred to the Sub-Committee.

23. That M. R. Ry. Pravatartchara Aiyar's suggestions regarding certain changes in the curricula be referred to the Sub-Committee.

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## KALITTOKAI.

We quote below a poetical piece from Kalittoka as a fine specimen of ancient poetry in that department of literature which relates to sincere conjugal pleasure according to the best ideas of ancient Tamil writers. The stanza occurs under the chapter headed மருதக்கலி. கலி of course is the name of the metre which is exclusively used throughout the book. மருதம் is a purely conventional term used to denote the acts and speeches of the actors in this little drama of அகத்திணை when the fierce jealousy called ஊடல் of the wife is excited at the idea of her otherwise faithful husband visiting the village mistress called பரத்தை. The scene in such cases is generally laid in civilized cities containing cultivated lands called மருதம் as opposed to forests, hill-tracts and sea-coasts which are the scenes of other parts of this drama supposed to be appropriate to them Why ஊடல் or the wife's jealous quarrel is ever associated with cultivated lands called மருதம், no writer whose writings have come down to us has ever made an attempt to explain. Much less are we able to explain the appropriateness of other scenes to other parts of the story. ஊடல் or the wife's temporary discord is laid down as an essential characteristic of sexual enjoyment which, according to the ancient writers, is not complete and cannot attain its highest degree without it.

As for the act of the husband in visiting his mistress, the ancient writers justify it on the ground among others 'வைகலும்பாலே துய்த்துச்செல்லா நின்றான் இடைஇடையேபுளிங்கறியு முண்டக்காலாம்பாலின் விசேடமறிவானாவது. அதுபோலத்தலைமகள் குணங்களைத்துய்த்துச்செல்லா நின்றான் இடையிடையே சிறு குணத்தாராகிய பரத்தையர் மாட்டுப்பிரிந்துவரத் தலைமகள் மாட்டுக்காதல் மிகும். அல்லாவிட்டால் இவள்குணம் ஒருவழியதென்பது அறியலாகாது என்னை இன்னாதொன்று உண்மையானினி

யத்ன் இன்பம் அறியப்படு மென்றவாறு.' 'One who daily tastes milk will better enjoy its deliciousness when at times he tastes sour food. So does the husband who enjoys his wife will love her all the more if he occasionally meets the low minded mistresses. Otherwise her constancy cannot be brought home to him for pleasure becomes perceptible only because of the existence of pain." On this and other principles the ancient writers have imposed even upon the ideally best husband the duty, as it is called by some of them, of patronising the mistresses of the village.

The stanza assumes that the husband has returned from one of such love peregrinations and is endeavouring his best to comfort his wife and regain her love by pacifying her jealousy. Various are the artifices that the poets invent for the husbands for the purpose of winning back the love of their discomforted consorts and one of them is explained in the following stanza which is in the form of a dialogue between husband and wife where on the pretext of being visited with a dream he coaxes her to dally with him in the gardens for the best enjoyment of the vernal season.

கலி 92

புனவளர்பூங் கொடியன்னாய்கழியக்
கனவெனப்பட்டதோர் காரிகைநீர்த்தே
முயங்கியநல்லார் முலையிடைமூழ்கி
மயங்கிமற்றாண் டாண்டுச்சேறலுஞ்செல்லா
துயங்கியிருந்தார்க் குயர்ந்தபொருளு
மரிதினறஞ் செய்யாவான்றோருலகு
முரிதினொருதலை யெய்தலும்வீழ்வார்ப்
பிரிதலுமாங்கே புணர்தலுந்தம்மிற்
றருசறகை யாதாண்மற்று;

நனவினாற்போலு நறுநுதாலல்கல்
கனவினாற்சென்றேன் கலிகெழுகூடல்
வரையுறழ்நீண மதில்வாய்சூழ்ந்தவையைக்
கரையணிகாவி னகத்து.

உரையினி, தண்டாத்தீஞ்சாயனெடுந்தகாயவ்வழிக்
கணடதெவன மற்றுநீ;

கண்டது, உடனமராயமொடவ்விசும்பாயு
மடநடைமாயின மந்தியமையத்
திடன்விட்டியங் காவிமையத்தொருபா
லிறைகொண்டிருந்தன்ன நல்லாரைக்கண்டேன்
றுறைகொண்டுயர்மணன்மேல்; ஒன்றிநிறைவதை,

ஓர்த்ததிசைக்கும் பறைபோனின்னெஞ்சத்து
வேட்டதேகண்டாய்கனு;

கேட்டை, விரையனீமற்று வெகுள்வாயுரையாண்
டிதுவாகுமின்னகை நல்லாய்பொதுவாகத்

தாங்கொடியன்ன தகையாரெழுந்ததோர்
பூங்கொடிவாங்கி யிணர்கொய்யவாங்கே

சினையலர்வேம்பின் பொருப்பன்பொருத
முனையரண்போல வுடைந்தன்றக்காவிற்
றுனைவரிவண்டி னினம்;

மற்றாங்கே, நேரிணர்மூசியவண்டெல்லாமவ்வழிக்
காரிகைநல்லார் நலங்கவர்ந்துண்பபோ
லோராங்காங்க மூசவவருள்
ஒருத்தி, செயலமை கோதைநகை
ஒருத்தி, யிகலார் செருவிற்றொடி யொடுதட்ப
ஒருத்தி, தெரிமுத்தஞ்சேர்ந்ததிலதம்
ஒருத்தி, யரிமாணவிர் குழையாய்காதுவாங்க
ஒருத்தி, வரியாரரைசெறிகாழகம்
ஒருத்தி, யரியார் ஞெகிழத்தணிசுருத்தட்ப
ஒருத்தி, புலவியாற் புல்லாதிருந்தாளலவுற்று
வண்டினமார்ப்பவிடை விட்டுக்காதலன்
றண்டாரகலம்புகும்;

ஒருத்தி, யடிதாழ்கலிங்கந்தழீஇயொருகை
முடிதாழிருங்கூந்தல் பற்றிப்பூவேய்ந்த
கடிகயம்பாயுமலந்து;

ஒருத்தி, கணங்கொண்டவை மூசக்கையாற்றாள்பூண்ட
மணங்கமழ்கோதை பரிவுகொண்டோச்சி
வணங்குகாழ்வங்கம்புகும்;

ஒருத்தி, யிறந்தகளியா னிதழ்மறைந்தகண்ணள்
பறந்தவைமூசக் கடிவாள்கடியு
மிடந்தேற்றாள் சோர்ந்தனள்கை;

ஆங்க, ஈடிகாவிற்காலொற்ற வொல்கியொசியாக்
கொடிகொடிதம்மிற் பிணங்கியவைபோற்
றெரியிழையார்ப்ப மயங்கியிரிவுற்றார்வண்டிற்கு
வண்டல்வரக்கண்டேன்யான்;

நின்னைநிற்பெண்டிர் புலந்தனவும்நீயவர்
முன்னடியொல்கி யுணர்த்தினவும்பன்மாண்
கனவின் தலையிட் டுரையல்சினைஇயான்
செய்வதிலென்பதோகூறு;

பொய்கூறேன், அனவகையால் யான்கண்டகனவுத்தான்
நனவாகக்காண்டை நறுநுதால்பன்மாணுங்
கூடிப்புணர்ந்தீர் பிரியன்மினீடிப்
பிரிந்தீர்புணர்தம்மி னென்பனபோல
வரும்பவிழ் பூஞ்சுனைதோறுமிருங்குயி
லானுதகவும் பொழுதினான்மேவா
நான்மாடக்கூடன் மகளிருமைந்தருந்
தேனிமிர்காவிற் புணர்ந்திருந்தாடுமா
றானுவிருப்போ டணியயர்புகாமற்கு
வேனில்விருந்தெதிர்கொண்டு.

Oh thou who resemblest a flower creeper growing in the field, verily dream has an advantage of its own for it does not obstruct the enjoyment of separation

and reunion of a lover who is enamoured of his love damsel, though it neither affords wealth which requires personal exertions and travels, nor virtue.

(The poet means that a man to enjoy conjugal pleasure must practise virtue and earn wealth; but dream affords pleasure without either of the other two essentials necessary in the waking state).

As if awoke Oh thou of sweet forehead I in dream betook myself to a garden on the banks of the river Vaigai along the huge ramparts of the busy town of Madura.

(The wife) Oh thou of majestic and courteous appearance, and of sweet manners tell me what you saw there. (Husband) I saw ladies assembled with their attendants on sand hills like swans with their amiable gait tired of their flight through heavens in search of food resting in the evening on a side of the Himalayas.

(Wife) You have dreamt just what you have wished for in your mind like a drum which reproduces the sound passing in the mind of the drum beater.

(Husband). Be patient and, curb your anger.

(Wife) Go on.

(Husband). This is it, sweet smiling lady, the ladies (I saw) seized a flower creeper and plucked therefrom bunches of flowers when lo, the lovely bees fled like the enemies of Pandia of the margosa flag when he stormed their fortress.

Then the bees which swarmed the flowers began to attack the ladies as if bent to enjoy their feminine beauty when in the conflict that ensued the garland of flowers and pearls of one lady got entangled with the bracelets of another and so the pearl necklaces of a third lady were caught hold of by the pendants in the ears of a fourth lady. The striped waist cloths of a fifth lady were caught by the pointed clasps in the anklets of a sixth lady. A lady who refused her lover's embraces being annoyed by the noisy bees embraced his broad garlanded arms. Another lady again taking hold of her long flowing garments with one hand and her dishevelled hair with the other took shelter in a tank full of flowers.

There was another lady still, who being tired of driving the bees with her hands took hold of a garland of flowers and driving them with it entered a boat strengthened by its rib bones.

A certain lady being intoxicated with drink and with her eyes in consequence half closed not knowing the place wherefrom to drive the bees, her hands became tired of fruitless labour. The ladies moving in different directions in great confusion like the creepers which become entwined with one another when breezes blow upon them in fragrent gardens successfully caused the bees to retreat before them.

This is what I dreamt.

(Wife). Your own incidents being the disagreement with your sweethearts and your successful attempt in effecting their reconciliation with you, you re-produce under the pretext of a dream. Do you do so in order to pacify me?

(Husband) I shall never lie. Please consider over my request so that you may convert into reality my dream of separation and reunion of lovers like the ladies and their lovers in Madura who with ceremonies invite Cupid in great earnestness and entertain him in the garden of humming bees in the spring season when the cuckoo invites its female in its musical voice on the flowery branches as if to warn the lovers to re-unite after long separation and not to part after union.

T. VIRABADRA MUDALIAR, B A., B.L.

## TAMIL PHILOLOGY.

### PART III.

Now we proceed to the section on the verbal terminations treated of by Prof. Shashagiri Sastri, in his Tamil Philology. It is a fact acknowledged by philologists that the terminations of verbs as well as those of appellative nouns are pronouns or pronominal fragments. In tamil these terminations do not mearly indicate person and number as in *as-mi* " (I) am," *as-si* " (thou art," or *as-ti*, " (he, she or it) is," but also the sex. In no other language of the world is the gender so fully and systematically developed as in the Tamilian tongues. The peculiar Tamilian law of gender would appear to the scientific student to be a result of progressive, intellectual and gramatical cultivation.

First we shall examine the nature of the third personal terminations of verbs which are as follows.

| | |
|---|---|
| Higher caste [உயர்திணை] | Masculine Sing. *an*<br>Feminine Sing. *al*<br>Epicene Plu. *ar* |

| | |
|---|---|
| Lower caste [அஃறிணை] | Neuter Sing. *d-u* |
| | Neuter Plu. *a* |

In the first 3 terminations, the final consonants only are the principal ones. It is remarkable that these terminations are found in several other languages. Dr. Caldwell informs us that in some Caucasian dialects, *n* and *l* are used as Masculine and Feminine terminations respectively. Some of the Teutonic tongues form their Plural by the addition of *r* to the Singular; the Plural of *child* was *childer* in old English. With regard to the suffix *du*, the *d* constitues the sign of the Neuter Singular, the *u* in it being merely euphonic. This *d* of the Tamil Neuter Singular is very common in the Indo-European tongues; compare the sanskrit *tyat*. "that", *état* "this", *yat* "who", or "what"; the Latin *illud* "that", *id* "this", *quod* "what"; the English *that, it what* (Neuter of who), with the Tamil *ad-u* "that", *id-u* "this", *ed-u* "which" or "what." The Latin Neuter Plural ends in *a* (short) as a rule, as in Tamil. These coincidences in Tamilian and Aryan languages are not merely accidental; but corroborate our theory of their original kinship and subsequent separate developments.

It will not be astonishing, if we say that the gender and number are less fully and systematically developed in the Aryan than in the Tamilian tongues. Says Dr. Caldwell "Grammatical gender has been more fully and systematically developed in the Dravidian languages than in perhaps any other language in the world. Properly speaking there is no such thing as gender in the Scythian language. Gender appears in the Indo-European languages in the pronouns and pronominals but not in the verb. In the Semitic languages the verb distinguishes from the Masculine and Feminine in the Singular; but in the Plural as in the verb of the Indo-European languages gender is ignored. In the Dravidian languages, on the other hand not only is there a full equipment of Sex—denoting pronouns but there is the same development of gender in the verb also. We have verbal forms without the necessity of using the separate pronouns as Nominatives for expressing *he is, she is it is, they (persons) are*, they (things) are. This is refinement of expressiveness in which the Dravidian languages appear to stand alone. Sanskrit is far less highly developed in this particular, so that if there were any borrowing, the Dravidian family must have been the lender not the borrower." (Dr. Caldwell's C. D. L. p. 147.)

We know that the terminations of the 3rd person in Tamil verbs correspond to those of Demonstrative pronouns. Nevertheless, when we compare them with those of the 1st and 2nd persons we are driven to conclude that the third personal terminations are nothing but pronouns themselves. We are not in a position yet to explain fully how these pronominal suffixes have come into existence in the quadruple set of remote, proximate and intermediate demonstratives and interrogatives, which are formed from the first four letters of the alphabet *a, i, u, e* with the additions of suffixes *an, al, ar, d-u*, and *a* in such a 'beautiful and philosophical regularity.' From an early period of the history of these languages these systematical formations of gender and number are formed in them and it is clear that the Tamilians had these suffixes of gender and had their verbs well developed even before they crossed the sea and landed in South India.

The Tamil grammarians tell us that the terminal suffixes of the rational or high caste gender are *an, al, ar* or *ân, âl, âr*; but this, we believe, is an over sight; for the suffixes *ân, âl, âr* are not evidently formed from *an, al, ar*, nor entirely different ones; but they are euphonic variations of *an, al, ar*. And we have mentioned above that among these suffixes the final consonants only are the principal ones. The initial vowel is sometimes elided before a contiguous vowel, as *kodiya+an=kodiyan* "he who is cruel", (Kan.) *geyida+anu=gêyidanu*, "he who did" etc., or the vowel with the preceding vowel coalesce, thus, the two contiguous short vowels become one lengthened as *çeyda+an=çeydân* etc.; otherwise an euphonic particle as n or v is inserted between the contiguous vowel to prevent the hiatus as *çeyda+an*=çeyda+v+an=çeydavan. N is used in Tamil as an insertion in a considerable number of instances as *poru (n)—ar*, "warriors", *pôgu (n—a* "animals (or things) that go." Even where Tamil uses v Telugu uses n precisely as Greek, as *bêgañgâ (n)—êgenu* "I went swiftly." It is in Greek, among Aryan tongues, the use of *n* as an euphonic insertion has been fully developed. In Latin this is the only euphonic Copula known to prevent hiatus as *leo* "a lion" *leo (n)—es* "lions." We see in English when the article *a* is followed by a vowel, n is added to it to prevent the hiatus. The same is the case even when the article is followed by a consonant which begins with a vowel vocalisation for the purpose of Enunciation. Thus we do not say "a F. a" or "a M. a." but "an F. a", "an M. a.". The Aryan "alpha privative" when followed by a vowel takes *n* after it, as *a+âti*, a (n)—âti etc.

By analogy, therefore, we see in Tamil that every finite verb in its primitive stage, is an appellative noun composed of two words—a relative participle and a pronoun. It is true that *an*, *al*, *ar*, *du*, and *a* are now used as terminal suffixes; but they were, we beleive, originally pronouns themselves meaning he, she, they (persons), it, they (things). Because *a* (*v*)—*an*, *a* (*v*)-*al*, *a* (*v*)-*ar*, *a-d-u*, *a* (*v*) *a* (now *a-vai*), literally mean not, he, she, it etc., but *that-man that-woman*, *those-persons*, *that-thing* and *those-things*.

Let us now turn to the subject. Prof. Seshagiri Sastri, in the section devoted to the verbal terminations in his Philology, (1) confounds the noun terminations with those of verbs, (2) differentiates one suffix and multiplies its number by joining the previous letter with it. It is quite irrelevent to introduce the noun terminations in the chapter on verbal ones; and differentiating one and the same termination into several forms, is a mode of treatment quite against the nature of philology, and makes the language very hard for foreigners to learn. Now omitting noun-terminations such ss *çil* (சில்), *al* (அல்), *mîn* (மான்), *mîl* (மாள்) etc., which have no connection whatever with the chapter and which will be spoken of in their proper place, we make here our observations only on verbal terminations.

We have already shown that the third personal termination of the Masculine singular of verbs is *an*. This original form varies into *ân* in combination, and the latter also becomes ōn in poetry. Dr. Caldwell is of opinion that *ān*, *āl*, *ār*, are corruptions of *avan*, *aval*, and *avar*. Our Professor not only mentions *an*, *ān*, and *on* as the terminal suffixes but also adding the preceding consonant inserted for the purpose of preventing hiatus with the suffix creates as many personal terminations as there are letters preceding them such as *ńan* (ஞன்), *van* (வன்), *man* (மன்) and *kan* (கன்) &c. We have remarked above that *v* and *n* are the euphonic copulas used to prevent hiatus between base vowels and personal terminations. It is also to be remembered that among these insertions the former is sometimes replaced by the interchangeable consonants *m* or *k*, and the letter is softened as *y* (ய) or *ń* (ஞ). Thus in the words like *ilaińan* (இளைஞன்), *çiruvan* (சிறுவன்), *Vadaman* (வடமன்) and *Vadugan* (வடுகன்), the consonants prefixed to the suffix are not parts of the termination, but are euphonic copulas. And the mode of adding these Euphonic Copulas with the personal suffix and *an* and speaking of *ńan* (ஞன்), *van* (வன்), *man* (மன்) and *kan* (கன்), &c., as separate suffixes is, we beg to point out, an unscientific analysis. Again Our Author analyses the word *çeydanan* (செய்தனன்), "He did" into *çeyda* and *anan* which last he holds as one of the personal terminations.

This kind of Analysis, we may say, is nothing but as unscientific as that of the Kanarese grammarians who erroneously hold *alodam* as a particle and distribute the word *geyyalodam* (=Tam செய்யலுடன்), "with doing" or "immediately after doing," into *gey* and *alodam* instead of *geyyal*=Tam., çeyyal, "doing" and *odam*=Tam. *udam*, "with". The Sanskrit Grammarians also are not free from committing such mistakes. In the words like '*maninâ*,' "by the jewel," *guruna*, "by the guru" the Sanskrit grammarians split the instrumental suffix as *nâ* whereas it should be *â*. In comparing the words *natyâ* properly *nati* (*y*)—*â*, "by the river" and svayambhu (v) *â*, "by Bramha" with *maninâ* and *guruna* one can easily judge that in the latter the *â* which answers to the Tam. *ân* (ஆன்), is the instrumental suffix and *n* only an euphonic copula like y and v, in the former, and is inserted to avoid the awkwardness of contiguous vowels. No Tamil grammarian would ever commit such an error.

From this it follows in our humble opinion, that *n* has a distinct office to perform in combination—viz, that of producing euphony. And we have explained above that in the word *çeyda* (*n*) *an* (செய்தனன்), between the primitive word *çeyda* and termination *an* the nexus *n* is inserted to prevent the hiatus. There, fore, we find no necessity to hold *anan* as a termin--tion as our Professor says. The Tamil grammarians distribute the word *çeydanan* into 4 parts as *çey* + *d* +*an*+*an*, and hold the *an*, which stands between the termination *an* and the particle *d* that indicates time, to be an euphonic increment as the *in* in the words *tárinan*, *villinan* etc. And it is also thought by the Tamilians that *çeydanan*, *tarinan* etc are more elegant than the usual forms' *çeydán*, *tarân* etc. But we consider the former forms to be besides more ancient than the latter. The lengthened *ân*, *âl*, *âr* in the words *varân* etc. having, we think, come into use by wrong anology. This in no way violates the principle that we have here laid down.

A philologist must be able to account for even the smallest residuum in the word which he tries to analyse. The Augment *in* (இன்) in such as *tárinan* &c., can be reduced to the simplest element. But our Professor proceeds in a different manner. He analyses the word *tárinan*, "the wearing a garland," or "a gar-

landed man" into *tir+in+an* and calls '*in*' the sign of the genitive case, not an augment. This is, we beg to say, anything but correct. The word would according to our Professor's analysis mean "he of the garland," i. e. "he possessed by the garland," and not "he possessing the garland," which is the correct meaning. The words *tiran* and *tirinan* have one and the same meaning as *villan* and *villinan*, "a bowman," or "he bearing a bow". Our Professor will not, we think, venture to say that there is any difference of meaning between *Malaiyai* (மலையை) (and *Malaiyinai* (மலையினை) the second case of *malai*, "a mountain," nor will he maintain that particle *in* in the latter is the sign of the genitive case. Is not this the same with *târan* and *târinan* also? Therefore the Tamil grammarians' dictum that the particle *in* in the word *târinan, villinan*, &c. is an augment, is, we daresay, more scientific. The origin of this augment, its simplest form, and its growth will be explained elsewhere.

Our observations on the third personal suffix of the masculine singular of verbs are equally applicable to other suffixes of either gender—rational or irrational. The Tamil grammarians mention, not only *ar* and *âr* to be epicene plural suffixes, but also *pa* (ப) and *mâr* (மார்); as: *çeyba* and *çeymar*, "They will do." The *pa* in the former is nothing but the corrupted form of *par*, in which the initial *p* and in the latter suffix, the initial *m* are particles of the future tense which are the permutations of *v*, the original future particle. This *v* not only interchanges with other labials p, b, m, but also sometimes with the guttural *k*. It is also to be noticed here that the neuter singular suffix *du* (து) phonetically changes into *du* (டு) and *ru* (று) when it follows a consonant of the cerebral class. The rule of this transformation of the dental into the cerebral is clearly explained in our second article which appeared in the is sue of December. There are other formation suffixes which belong exclusively to the class of nouns and would receive a full discussion in the due place.

Another important question we have to consider is, whether there is any resemblance in the plural suffixes of the Tamilian and Aryan tongues. One may not, at first sight, observe any resemblance between the Tamilian epicene plural suffiix *ar* and the Aryan *as*. But a critical study of these two suffixes of a different family will not fail to indicate some analogy.

The interchange of *s* into *r* is not uncommon in the Indo-European tongues. Compare the Latin *arbor* for *arbos*, "tree," and the Anglo-Saxon *iren* for *isen* "iron." In these instances, we see that the Aryan *s* is hardened into *r*. There is no such tendency in the Tamilian tongues as to transform their *s* into *r*; but there are evidences in which the Tamilian *r* is softened into *s* in Sanskrit as: ari (Tam.) "sickle," "axe," *asi* (Sank.) "sword" from the root *ari* (அரி) "to cut off;" *çiru* (Tam.) "small," *çisu* (Sank.) "young," from *curu* (குறு) "short" [with this Tamil stem *curu* compare the Latin *crulus* and the German *Kurz*, &c.]

Thus the Tamilian plu. suffix *ar* and the Aryan *as* are analogous. Nevertheless, classing the masc. and fem. together in the plural, without distinction of sex, is very common in Aryan tongues as in Tamilian. The plural suffix *as* in Sanskrit, *es* in Latin and in Greek are masculine and feminine, as *ar* is in Tamil. As the Tamilian tongues have no tendency to transform *s* into *r*, so there is no probability of the transformation of the Aryan *s* into *r* in the Tamilian tongues. On the other hand we see the possibility of the Tamilian *r* to be softened into *s* in the Aryan tongues. Besides, the same plural suffix as in Tamil, appears in the old Latin termination of masc. plural in *or*, as: *subator*, for subacti. In the Icelandic also, the most common plural is that which terminates in *r*. And we have seen above that some of the Teutonic tongues form their blural by the addition of r to the singular. From these circumstances, therefore, we may conclude that the Tamilian plural *ar*, *er* or *r* is older than the Aryan plural *as*, *es*, or *s* and their resemblance is not merely "apparent" as Dr. Caldwell says, but real. The neuter plural suffix *a* both Aryan as well as Tamilian is foreign to Sanskrit.

We have seen already the plural formative of names of rational and irrational beings are *ar* and *a* respectively; but *kal* also is used as the sign of plurality. Such as nouns of higher caste (உயர்திணை) or lower caste (அஃறிணை) which cannot take the gender-denoting-termination form their plural by adding *kal* with their singular form. Though *kal* is now used only as a sign of plurality it was originally a noun itself denoting plurality and added to a word of singular number in order to give it a plural meaning. So the words *Ma(c)-kal* "men" lit "man—assembly, *Mâ(c)-kal* "(animals," lit "animal mass," *Mara (n)-kal*, "trees" lit "tree collection" &c. were originally compound words of *Maga* (மக)=man + kal (கள்)=mass &c. And *kal* like most terminations is the remnant of some word which was used in general to express the underlying idea of multitudes, and there is little doubt that the word express-

ing this idea is *kalam*, "gathering," or "collections." *Kalam* is now used in the following sense, கெற்களம், a thrashing floor or a place where grains are gathered,

(2) போர்க்களம்—a field of battle or a place where armies are gathered.

(3) தொழுவம்=a place where cattle are shut up. The Sanskrit *gaṇam* corresponds with this Tamilian *kalam*.

Though the root of *kalam* is now lost in Tamil, roots identical with it are found in the Âryan family of tongues. Compare the Sanskrit *kal* "to collect," the English *cull*. It is no matter of surprise that the roots of the words common to both families Tamilian and Aryan, lost in one are to be found in another. Professor Sayce says: "Words like our *door*, the Latin *fores*, the Greek *dura*, Sansk *dwaram* cannot be traced to any root; that is to say a group of cognate words has either never existed or else so utterly forgotton and lost, that we can no longer tell what common type they may have represented." If European linguists apply to the Tamilian language it will readily lend them the key for their "doors," which the Aryan tongues have lost. The supposed lost root of these words is well preserved yet in Tamil. It is *tira* (திற) "to open."

From these we clearly see, how among the Tamilian and Aryan languages, words and roots are tied and twisted together, and, how, the root lost in one branch is found in the other. If European philologists study the Tamil language, one of the oldest, richest, and most refined of tongues, as well as they have done Sanskrit, a new light will be thrown on the comparative science.

The learned Professor Mr. Skeat of the Cambridge University, with not thoroughly investigated opinion and premises, comes forward to say:—"There is no connection whatever of any sort or kind between English and the South-Indian languages; and words in those languages can only be alike either when there is actual borrowing as in *cash* and *coir* or else by mere accident which proves nothing at all." Such a declaration from so eminent a scholar as Prof. Skeat may be accounted for by his want of knowledge of the Tamilian tongues and their history. We have clearly said elsewhere that "though the Tamilian family of languages is distinct from the Aryan, its primitive relationship however much, it might, at first sight, surprise some, may be easily traced out" The alliance of many words and even of grammatical forms, which may be thought to be entirely different, when they are reduced to their primitive and original forms would be very remarkable. We need not bring in here instances, as every page of our articles clearly illustrates what we say. Even Dr. Caldwell who reduced the Tamilian tongues to the Turanian family is not scrupulous to confess his conviction arrived at after much labour and philological researches, though contradictory to many of his theories. "Neverthless," says he, "they (words) are so numerous, many of them are so interesting and when all are viewed together, the analogy which they bring to light is so remarkable that an ultimate relation of some kind between the Dravidian and the Indo-European families may be regarded as probable." So profound a Tamil scholar as Dr. Pope, in his 'Tamil Hand-Book,' remarks thus:—"The origin and the affinities of the South Indian group of languages have been much discussed. On the one hand, the more deeply they are studied the more close will their affinity to Sanskrit be seen to be, and the more evident will it appear that they possess a primitive and very near relationship to the languages of the Indo-European group......They certainly contain many traces of a close connection with the Greek, the Gothic, the Persian and other languages of the same family, in points even where Sanskrit presents no parallel."

Now we beg our readers to compare the learned opinions of these two Doctors with that unwarranted of Prof. Skeat. We know that the English language is mainly an offspring of the Anglo Saxon which is one of the Teutonic branch of the Aryan family. The Aryan and the Tamilian languages, are, in our humble opinion, radiated from one and the same parent tongue. Many words and roots which exhibit resemblance in both the families an not borrowed by the one from the other and are not merely accidental as Prof. Skeat says, but are of common source inherited by the two branches. If Prof. Max Muller would connect the words like the Latin *Mol. lis* and the Greek *Malacos*, not with the Tamil *mel* or *mel-lya*, but with the Sanskrit, *mar* found in the wood *mridu*, "soft", it is owing only to his unfamiliarity with the former. A close identity of the Tamil *mel* or *mel-lia* with the Latin *mol-lis* and the Greek *Mala-cos* is more apparent than with the Sanskrit *mar* or *Mridu*, though *r* of the latter is interchangable into *l* of the former words.

Although the Etymological Dictionary of the English Language by Prof. Skeat is really a great work of learning, and of much scholarship, and, is an attempt made

to bring under each word the corresponding words of allied languages for comparison, yet in many cases, it has not settled the etymologies of words satisfactorily and with much success. And notwithstanding its immense usefulness we cannot say that it is sufficient to solve all questions and difficulties and is beyond errors and corrections.

For instance, with reference to the word, *alien* "strange," originally "other" or "another," Professor Skeat in his Etymological Dictionary gives some allied words found in the other cognate tongues, and connects it with the old French *alien* and Latin *alienus*, "other" and he further states that the European stem of these words is 'Alia.' Now we see that this European *alia* is identical with the Tamil *ayal* (properly aial), "other," and the former to be a metathetical modification of the letter, the final *l* in *aial* is transferred to the middle in *alia*. Compare the metathesis in the words *luna* (Latin) "moon," and *nila* (Tam.) Even without such 'metathetical' modification, this word *ayal* is, in its original form, found in the old Irish word *aile* "other." *Ayal*, opposite to *urravu*, "kin," is composed of two stems *ai*, "closeness," and *al* "not," like the word *kadal*, "sea," [from *kada*=to pass over, and *al*=not, lit "that which is not possible to pass over"] Thus *ayal*, lit. "not a kin," either "other" or "strange." By such a kind of analogy we see that the European *alien*, etc, do not halt at 'alia' which is said to beEuropeanStem, but goes further beneath.

With reference to the origin of the word *mucus* Prof. Skeat traces it with the other allied words the Latin *mucus* or *muccus* "the mucous matter of the nose," and the Greek *mukos*, with its allied *muksa* "the discharge from the nose," to the Sankrit *much*, "to let loose" "to dismiss." Are not the above words more allied to the Tamilian *mûkku*, "nose," and is not the Greek word *mûcter* "nose," also identical with the latter? The mode of deriving or connecting the Indo-European words *mucus*, *mucter* from or with the Sanskrit *much* is, we believe, rather far fetched. The theme of the Tamilian word *mûkku* is *muga* "to smell," and *mûkku* means literally "the organ of smelling," or "the smelling sense." If our identification of the European words *mucus*, etc., with the Tamilian *mûkku* is correct, is not then the Tamil etymological derivation of those words, after all, more probable, than the Sansk. root *much*?

With reference to the origin of the word *iron* A. S. *iren* or *isen* Prof. Skeat informs us that it is from the Teutonic base *isaina*, perhaps from isa=ice, and says that iron may have been named like crystal from some fancied resemblance to ice. But the words blacksmith, black-county, etc., suggest the contrary. The iron was known to the ancient people as a black metal only. The three metals known to the ancients were gold, silver and iron and they were styled also by them as red metal, "செம்பொன்," white metal, "வெண்பொன்," and black metal, "கரும்பொன்." From this analogy we can connect the Eng. *iron* or the A. Saxon *iren* to the Tamil *irumbu*, meaning literally a black metal; from the lost root *ir* (இர்) "to be blackened," which survives in the following words *irul* "darkness," "blackness," *iravu*," night, *irundai*, "charcoal," *irumban* "a kind of black rat." All these words are suggested from the blackness in the objects, and it seems less natural to connect *iron* with *ice* than with the *irumbu* (Tam.) and derive both from the Tamilian root *ir* "to be blackened."

We hope we shall not surprise our readers if we once again assert that by a close study of the Tamilian tongues and comparison of them with the Aryan they will discover the original connection of these two branches and it will prove of great use to philologists as well as etymological lexicographers in solving many difficulties and correcting many errors. Many methods and premises made in the new field of the linguistic science evidently, therefore, need correction and improvement. Many wrong theories of this young science founded on unwarranted premises, have made even great scholars blunder. We have seen how things are misrepresented by wrong theories and misconceptions. No less are the errors and mistakes of the grammarians and lexicographers and they all have been handed to us without any correction whatever. The linguistic science is now rapidly growing and progressing; new lights are thrown on matters which have hitherto been in obscurity; and proper means have been made to get a clue to new investigations. No scholar will now question if we suggest that Dr. Caldwell's Comparative Grammar, the first work of the kind in the Tamil tongues, one that corresponds to Bopp's Comparative Grammar of the Aryan tongues, ought to be revised and reprinted with corrections and modifications.—

*(To be continued.)*

PANDIT, D. SAVARIROYAN.

## JANUARY & FEBRUARY

### Extract

## THE SEARCH FOR HAPPINESS.

TO be happy is the desire of all creatures. This instinctive desire, which is never fully gratified in this world, is nevertheless a promise that eventually perfect happiness will be obtained.

How divergent are the roads trodden by men in their pursuit of this common goal! One man thinks that the indulgence of the pleasures of the senses will lead him thither; another that the acquisition of wealth or power will bring him contentment; another that knowledge or proficiency in some art will satisfy the cravings of his soul; another that the most desirable object of ambition is fame and name; yet another thinks that it is by belief in some creed that he will find rest unto his soul. It may nevertheless be confidently asserted that not one of these realizes the object of his desire; not one finds the satisfaction he anticipated in the attainment of his ambition.

In truth however, the solution of this, the greatest of life's enigmas, is so simple, that one is amazed that the majority of mankind should so persistently pursue a mirage, which, receding as they approach it, ever eludes them. How much we may learn from the experience of the *blasé*, of the man who has drunk of life's pleasures to the dregs, and has come to the conclusion that it is all vanity and vexation of spirit, that life, when employed solely in the search for pleasure, becomes an intolerable burden. And yet the majority of people refuse to take the lesson to heart, they refuse to profit by the experience of those who have travelled the same path before them; everyone must himself taste of the bitter cup, each must ring the changes of pleasure after pleasure, of desire after desire gratified, until he likewise finds that there still remains an aching void, there still remains a heart's yearning unsatisfied. Lured on by desire, the modern world in its eager search for happiness pursues a phantom, a mere will-o'-the-wisp.

Can all the riches of the wealthy confer upon them the priceless boon of a contented spirit? And when a man *has* reached the pinnacle of his fame, or the goal of his life's ambition, to obtain which he has sacrificed his whole life, is the happiness and satisfaction achieved of anything more than a transitory nature? After years and years of unremitting effort the artist or musician, novelist or poet, produces his masterpiece. It is finished. What then? Is he now quite happy and contented? Nay, he at once sets to work on another. And so the moment one desire has been gratified another springs up in its place, and this repeats itself *ad infinitum*. Every time we think we have reached the summit of the highest hill, we find that another and yet loftier looms up before us, until the soul falls back baffled and exhausted. Let us remember that desire never can be satisfied, that it grows by what it feeds on; that desire, like hope, springs eternal in the human breast. And so long as *one* desire remains unfulfilled so long is *perfect* happiness unattainable.

This, therefore, suggests the solution of the problem, to solve which is the principal object of every human being. Happiness and contentment are found in the *elimination of desire*; or to express it more correctly in the transference of desire from the 'transitory' to the 'permanent.' "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." Thus is the truth expressed in the Christian Scriptures. But it is in the sacred books of the more ancient civilizations of this world, namely of India and China, that it is most fully expounded and developed. In comparison with these civilizations, ours is a mere mushroom growth; their philosophy was the ripe wisdom of a race in its maturity, and for subtle analysis of, and insight into human nature, the Western world has produced nothing to approach it.

Happiness and sorrow are after all matters of our own choice, for they depend upon our attitude towards external circumstances. If we are unattached to things of sense, or in other words to the transitory, nothing can happen to us, which should for one moment have the power of disturbing our tranquility of mind. The first lesson we have to learn, therefore, is to *discriminate* between the transitory and the permanent. And we may at once lay it down as a law of our being that true happiness can never be found in working for any exclusively selfish end; and in this connection it should be remembered that we have distinctly two selves—a lower, which is transitory, subject to decay and death; and a higher, which is eternal. What belongs to the higher and what to the lower must be left for each one to determine for himself, and this should not be a very difficult task. Be it borne in mind, however, that save as the lower subserves the growth of the higher it should be a matter of utter indifference to us. It is not "we," the permanent part of us, that is affected by most of the accidents of life.

Enduring happiness, of the sate of serene, calm joy, of a peacefulness that can never be ruffled by the storm and stress of mundane existence, is not dependent upon action of any kind, nor upon success or failure in our enterprises. For if our happiness is dependent upon the fruits of action, upon the success of our efforts to achieve difinite ends, it will be a happiness often overcast by sorrow and disappointment. It is then only by non-attachment to the delights of the senses and by an attitude of absolute indifference to the results of action, that happiness without alloy can be attained. It must not be supposed that such an attitude implies inactivity, or the withdrawal of the incentive to action. It is only the motive that is altered. The fulfilment of duty should be our motive, and, labouring always for the good of mankind, the frustration of our efforts should not distress us neither should we be elated by success. The result of our action is not our concern, for it is not under our control; our concern ends with the fulfilment of duty.

It may readily be inferred from the foregoing that the first essential to human happiness is the absolute subdual of the passions and the animal appetites for it is these, more than anything else, which retard and militate against spiritual development. Besides which, no feelings of ill-will, malice, anger, resentment, irritability, impatience, nor even indignation, should for one moment be harboured in the bosom that desires true happiness; for no one can be truly happy while harbouring such emotions. Harmony is the essence of happiness, whereas the exercise of these emotions is the cause of discord. Not by anger is anger put an end to, but by love —love that harmonises the relations of man to man, and acts as the oil which enables the complicated machinery of social life to work smoothly and without jar. If another wrongs us, what cause can that be for anger, far less for revenge? Rather should such action call forth our pity, for it is really himself that he has injured most. If we remember that *ignorance* is the mother of nearly all evil, we shall, I am sure, feel more charitable towards evil doers, for as Plato so truly, said, "Nobody is willingly deprived of the truth."

I would say to all, in conclusion, if you desire to enjoy happiness unalloyed, endeavour to *become* not to possess; endeavour to get rid of the "misery of longing," and attachment to the transitory, by setting the affections on the eternal verities of truth, goodness and spiritual beauty, all of which are merely aspects of the Divine.

W.

(*From* "THE HERALD OF THE GOLDEN AGE.")